

# **LORD'S APPOINTED FESTIVALS**

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# Chapter One

## THE HEBREW CALENDAR



Moed

**Genesis 1:14-18**, "And God said, Let there be lights in the firmament of the heaven to divide the day from the night; and let them be for signs, and for and for days, and years . . . . And God made two great lights; the greater light for the rule of the day and the lesser light for the rule of the night; He made the stars also."

The Hebrew word for seasons "*moed*" is used in **Leviticus 23** in describing the seasons of festivals of the Lord. Sun is defined as the ruler for the day and the moon as the ruler for the night. The moon is the "*lesser light*," being in itself not luminous, but reflect the light of the sun.

God is the "Sun of Righteousness," (**Malachi 4:2**). Men created in the image of God is like the moon, reflecting His glory. The first of God's material creation was light (**Genesis 1:3**) and Sun itself was created later out of the primeval light material. The purpose of creating the Sun and the moon were to produce seasons and days in cyclic fashion. This defines countable time. Time cannot be measured without repeating cycles. What vary are the cultural values and goals that dictate which cycles are significant. Time is the qualitative aspect of matter in motion. Change is what gives the feeling and concept of time. If nothing change, time cease to exist. A linear change however gives us the notion of time with its changes, but it will give no means of measuring time. Our grandmothers quoted time in terms of what happened at some point in time. "I got married when the wheat turned brown". Many historians marked the time in terms of eclipses. But they are only markers and cannot measure time. All measurement of time requires repeating cyclic changes. Bible says that the motion of sun and the moon were made for this specific purpose. They were indeed the basis of all calendars.

Einstein said, "Space and time are modes by which we think, not conditions under which we live." Time--the time that we know through clocks and calendars--were invented as an extension of the cyclic motion. This is because we can count time only when we have a cycle which becomes the unit of time.

**Genesis 7:11** states, "In the six hundredth year of Noah's life, in the second month, the seventeenth day of the month, the same day were all the fountains of the great deep broken up, and the windows of heaven were opened."

This is the first time the Bible mentions a Calendar. Evidently Noah was familiar with the calendar. So Noah knew of day as defined by the setting and rising of the sun. He knew of the month in terms of the waxing and vaning of lunar phases. The seasons provided the measure of years. This gave Noah the measure of time and he started his year from his birth which formed the marker origin. The flood then became the next marker. He could measure the cycles that passed in years, months and days between the two events.

Calendars of all cultures have their basis on the basic solar and lunar orbital motions. The day is based on the rotation of the Earth on its axis, the year is based on the revolution of the Earth around the Sun, and the month is based on the revolution of the Moon around the Earth. The problem however is that all these three cyclic movements are independent of each other and are not correlated to form an integral whole.

The *tropical year* is defined as the mean interval between vernal equinoxes; it corresponds to the cycle of the seasons. However, the interval from a particular vernal equinox to the next may vary from this mean by several minutes.

The *synodic month*, the mean interval between conjunctions of the Moon and Sun, corresponds to the cycle of lunar phases. Any particular phase cycle may vary from the mean by up to seven hours. A calendar year does not form an integral number of months or of days to synchronize with the tropical year. The Solar year is 365.242199 days and the lunar month is 29.53059 days. Here was the basic problem. It would have made life easier if the number of days in a month was an exact integer and the number of months in a year was an exact integer. But unfortunately it is not so. So we get the complications of calendar. This therefore required experts to keep calendars. By tradition it was the priests in all cultures who maintained this calendar science.

The Gregorian calendar with which we are familiar with is a solar calendar. To do so, days are intercalated (with leap years) to increase the average length of the calendar year. Islamic calendar is a *lunar calendar*, and follows the lunar phase cycle without regard for the tropical year. This is essentially a desert calendar where solar seasonal variations are not reflected accurately. The Hebrew calendar on the other hand is a *lunisolar calendar*, has a sequence of months based on the lunar phase cycle; but every few years a whole month is intercalated to bring the calendar back in phase with the solar year. This reflects the agricultural and nomadic animal husbandry cultures in coexistence.

In 1967, the definition of a second was officially divorced from the Earth's rotation, motion of the moon and of the sun and of the position of the stars. That year, the 13th General Conference of Weights and Measures redefined the second as "9,192,631,770 periods of the radiation corresponding to the transition between the two hyperfine levels of the ground state of the cesium-133 atom when free from all external fields." It is now defined in terms of the basic nature of light as a wave motion. However scientists had to identify the particular light in objective terms tied to matter (Isolated Cesium 133 atom)

## Hebrew Calendar

The Hebrew calendar as we know today was codified into a cogent system and given to all men by Rabi Hillel II in AD 359. The science of calendar calculations were a secret science and were known only to the priestly class. This publication was forced upon the Jewish authorities because of historic reasons.

"Up to the middle of the 4th century C.E., the Palestinian patriarchate retained the prerogative of determining the calendar, and guarded the secrets of its calculation against the attempts of the rapidly advancing communities in Babylonia to have a voice in its determination. It was not until after [false] Christianity had become dominant in the Roman Empire [under Constantine], and the Christian rulers forbade the Jewish religious leadership to proclaim leap years or to communicate with the Jews outside the empire, that it was determined to abandon the method of official proclamation of months and years and to fix the calendar in permanent form. The patriarch Hillel II, in 359, decided to publish the rules for the calculation of the calendar, so that all Jews everywhere might be able to determine for themselves and to observe the festivals on the same day. From that time on the Jewish calendar has been stabilized."

**Universal Jewish Encyclopedia**

In most cultures (as in Egypt and India) this was used as a tool of asserting the superiority of Priestly class over laymen. This practice must have been a carry over from the Egyptian tradition for the Hebrews. Egyptian agricultural calendar based on the Nile's annual flooding and consequential delta agriculture evidently influenced Hebrew calendar. During the nomadic period when animal husbandry was the method of livelihood, the cycle of mating and breeding were important and these also influenced the Hebrew calendar. Levitical calendar of the festivals therefore included all these. Later during the Babylonian exile, Israel came in contact with sophisticated Calendars and Astronomical Clocks (sixth century B.C) which again influenced the Hebrew calendar as is known today. .

During the pre-exilic period the Temple Sanhedrin was in charge of the declaration of months and intercalations. The sightings of lunar crescent was the beginning of the month in the same style as it is practiced in the Islamic world . Molad (plural, moladot): "birth" of the Moon, is the birth of the month. Decisions on intercalation were influenced, if not determined entirely, by the state of vegetation and animal life which in turn are determined by the sun's motion. Dehiyyah( plural, dehiyyot) is the "postponement" rule by which the beginning of year is delayed until after the molad when required. Initially the month started strictly on sighting of the new moon. However as the science progressed some amount of interpolations by calculations were inevitable.

Based on the lunar sightings an ordinary (non-leap) year may contain 353, 354, or 355 days. A leap year with an additional month may contain 383, 384, or 385 days. The three lengths of the years are termed, "deficient", "regular", and "complete", respectively. Deficient month (*haser*) has 29 days. Full (*male*) month has 30 days. If the sightings on new moon were not hindered by clouds then the deficient and full months alternated in order.

An ordinary year has 12 months, but a leap year has 13 months. A year is a leap year if the number  $year \bmod 19$  is (i.e if the year is divided by 19 gives a remainder of ) one of the following: 0, 3, 6, 8, 11, 14, 17

In a regular year the numbers 30 and 29 alternate; a complete year is created by adding a day to Heshvan, whereas a deficient year is created by removing a day from Kislev. The alteration of 30 and 29 ensures that when the year starts with a new moon, so does each month. Every month starts (approximately based on the sighting conditions) on the day of a new moon. The Sanheran alone had the sole authority of maintaining the calendar and authority to declare new month and year.

"The first appearance of the new moon determines the beginning of the month . . . It may, therefore happen that in different places the reappearance of the moon is noticed on different days. In order to prevent possible confusion, to the central religious authority, the chief of the Sanhedrin, in conjunction with at least two colleagues, was entrusted with the determination of new moon day for the whole nation."

**Jewish Encyclopedia**

"The authority over the observation of the new crescent (and the subsequent proclamation of New Moon Day) was given not to everyone -- as is the case with the Sabbath day . . . which everyone counts 6 days and rests on the seventh day -- but only to the court [the Sanhedrin]. The day sanctified and proclaimed by the court as the beginning of the month was New Moon Day. For it is said: *This month shall be unto you (Exodus 12:2)*, that is to say, accepting or rejecting evidence concerning this matter is put into your hands." :

" . . . the Jewish court, too, used to study and investigate and perform mathematical operations, in order to find out whether or not it would be possible for the new crescent to be visible in its 'proper time,' which is the night of the 30th day. If the members of the court found that the new moon might be visible, they were obliged to be in attendance at the court house for the whole 30th day and be on the watch for the arrival of witnesses. If witnesses did arrive, they were duly examined and tested, and if their testimony appeared trustworthy, this day was sanctified as New Moon Day. If the new crescent did not appear and no witnesses arrived, this day was counted as the 30th day of the old month . . . If, however, the members of the court found by calculation that the new moon could not possibly be seen, they were not obliged to be in attendance on the 30th day or to wait for the arrival of witnesses. If witnesses nonetheless did appear and testified that they had seen the new crescent, it was certain that they were false witnesses, or that a phenomenon resembling the new moon had been seen by them through the clouds, while in reality it was not the new crescent at all."

Chapter 1, Paragraph 5-6

*The Code of Maimonides*, Book Three Treatise Eight, "Sanctification of the New Moon," translated by Solomon Gandz. Edited by J. Obermann and O. Neugebauer. Yale Judaica Series. New Haven, Yale University Press, 1956

Maimonides, wrote this treatise from 1173-1178 A.D., drawing from an Arabic authority, al-Battani.

The structure reduce to this form:

Name	Deficient year ( <i>haser</i> ) is an year in which the months of <i>Heshvan</i> and <i>Kislev</i> both contain 29 days	Regular year ( <i>kesidrah</i> ) is an year in which <i>Heshvan</i> has 29 days and <i>Kislev</i> has 30 days	Complete year ( <i>shelemah</i> ) is an year in which the months of <i>Heshvan</i> and <i>Kislev</i> both contain 30 days
1. Tishri	30	30	30
2. Heshvan	29	29	30
3. Kislev	29	30	30

4. Tevet	29	29	29
5. Shevat	30	30	30
{Adar I	30	30	30)
6. Adar	29	29	29
7. Nisan	30	30	30
8. Iyar	29	29	29
9. Sivan	30	30	30
10. Tammuz	29	29	29
11. Av	30	30	30
12. Elul	29	29	29
Total:	353 or 383	354 or 384	355 or 385

The month Adar I is only present in leap years. In non-leap years Adar II is simply called "Adar". Talmudic sources tell us that the calendar committee did not rely solely on calculation but on observation as well. They added a 13th month "when the barley in the field had not yet ripened, when the fruit on the trees had not grown properly, when the winter rains had not stopped, when the roads for Passover pilgrims had not dried up and when the young pigeons had not become fledged" (Arthur Spier, *The Comprehensive Hebrew Calendar*, p. 1).

. Irrespective of the length of the day and night due to variations in seasons, a day is divided into 12 hours and the night is divided into 12 hours. Thus an hour is not defined objectively. *An Hour is divided into 1080 Halakim*(singular, *helek*) parts. One *helek* is about 3 1/3 seconds. For calendar calculations, the day begins at our 6 P.M., which is designated 0 hours. Jerusalem is 2 hours 21 minutes ahead of Greenwich.



### Determining Tishri 1

The calendar year begins with the first day of Rosh Hashanah (Tishri 1). This is determined by the day of the Tishri *molad* and the four rules of postponements (*dehiyyot*). The *dehiyyot* can postpone Tishri 1 until one or two days following the *molad*.

- (a) If the Tishri *molad* falls on day 1, 4, or 6, then Tishri 1 is postponed one day.
- (b) If the Tishri *molad* occurs at or after 18 hours (i.e., noon), then Tishri 1 is postponed one day. If this causes Tishri 1 to fall on day 1, 4, or 6, then Tishri 1 is postponed an additional day to satisfy *dehiyyah* (a).
- (c) If the Tishri *molad* of an ordinary year (i.e., of twelve months) falls on day 3 at or after 9 hours, 204 *halakim*, then Tishri 1 is postponed two days to day 5, thereby satisfying *dehiyyah* (a).
- (d) If the first *molad* following a leap year falls on day 2 at or after 15 hours, 589 *halakim*, then Tishri 1 is postponed one day to day 3.



### Reasons for the *Dehiyyot* delay are:

*Dehiyyah* (a) prevents Hoshana Rabba (Tishri 21) from occurring on the Sabbath and prevents Yom Kippur (Tishri 10) from occurring on the day before or after the Sabbath.

*Dehiyyah* (b) is an artifact of the ancient practice of beginning each month with the sighting of the lunar crescent. It is assumed that if the *molad* (i.e., the mean conjunction) occurs after noon, the lunar crescent cannot be sighted until after 6 P.M., which will then be on the following day.

*Dehiyyah* (c) prevents an ordinary year from exceeding 355 days. If the Tishri *molad* of an ordinary year occurs on Tuesday at or after 3:11:20 A.M., the next Tishri *molad* will occur at or after noon on Saturday. According to *dehiyyah* (b), Tishri 1 of the next year must be postponed to Sunday, which by *dehiyyah* (a) occasions a further postponement to

Monday. This results in an ordinary year of 356 days. Postponing Tishri 1 from Tuesday to Thursday produces a year of 354 days.

*Dehiyyah* (d) prevents a leap year from falling short of 383 days. If the Tishri *molad* following a leap year is on Monday, at or after 9:32:43 1/3 A.M., the previous Tishri *molad* (thirteen months earlier) occurred on Tuesday at or after noon. Therefore, by *dehiyyot* (b) and (a), Tishri 1 beginning the leap year was postponed to Thursday. To prevent a leap year of 382 days, *dehiyyah* (d) postpones by one day the beginning of the ordinary year.

We have seen that Hebrew calendar tries to fit in several cultural factors. There are four possible years permitted. The new year begins on:

**1 Tishri:**

*Rosh HaShanah*. This day is a celebration of the creation of the world. This is the creation year, the beginning of creation of the man.

**15 Shevat:**

*Tu B'shevat : The New year for the Agriculturists..* This is the harvest season for trees bearing fruits.

**1 Nisan:**

*New Year for Kings*. This is the political year and celebrates the beginning of the freedom struggle under Moses.

**1 Elul:**

*New Year for those in Animal breeding - shepherds and cowherds.*

Philo, the Jewish historian and contemporary of Jesus Christ and the apostles, writes in his book, *The Works of Philo, On the Life of Moses II*, chapter XLI, Part 222 and 224, "Moses puts down the beginning of the vernal equinox as the first month of the year....."

### Hebrew Day

A Hebrew-calendar day begins at sunset which is defined as when three medium-sized stars are visible to the naked eye. Sunset marks the start of the 12 night hours, whereas sunrise marks the start of the 12 day hours. This means that night hours may be longer or shorter than day hours, depending on the season.

Using the current Hebrew Calendar the creation took place AM 1 at 5 hours and 204 parts after sunset i.e. just before midnight on Julian date 6 October 3761 BC.

### The Six Agricultural Seasons (Genesis 8:22)

<b>SEEDTIME</b>	<b>15 TISHREI to the middle of KISLEV</b>
<b>WINTER</b>	<b>15 KISLEV to the middle of SHEVAT</b>
<b>COLD</b>	<b>15 SHEVAT to the middle of NISSAN</b>
<b>HARVEST</b>	<b>15 NISSAN to the middle of SIVAN</b>
<b>SUMMER</b>	<b>15 SIVAN to the middle of AV</b>
<b>HEAT</b>	<b>15 AV to the middle of TISHREI</b>

► **Approximate Hebrew Month in terms of our Civil Calendar**

HEBREW MONTH	HEBREW NAME OF CONSTELLATION	GREGORIAN DATE
NISSAN	T'LEH	3/21 - 4/19
IYAR	SHOR	4/20 - 5/20
SIVAN	TEUMIN	5/21 - 6/20
TAMUZ	SARTAN	6/21 - 7/22
AV	ARI	7/23 - 8/22
ELUL	BETHULAH	8/23 - 9/22
TISHREI	MAZNAYIM	9/23 - 10/22
CHESHVAN	AKRAV	10/23 - 11/21
KISLEV	KESHETH	11/22 - 12/21
TEVETH	GEDI	12/22 - 1/19
SHEVAT	DELI	1/20 - 2/18
ADAR	DAGIM	2/19 - 3/20

The science of astrology and signs of zodiac came into Hebrew culture from other cultures. They do not form part of the Calendar as given from God.

**Historical Record**

The following is a listing of Biblical events according to their dates on God's calendar collected from Judaic sources.

**First Month**

1 New Moon, New Year.

1 Hezekiah opens doors of Temple and begins to repair it, II Chronicles 29:3, 17. Finished the work on the 16th.

1 Prophecy given to Ezekiel that Nebuchadnezzar, King of Babylon, would be given the land of Egypt, Ezekiel 29:17-20. Reaffirmed at a different time of the 7th day, Ezekiel 30:20-26.

1 God ordains a bullock to be sacrificed and the Temple to be cleansed, Ezekiel 45:18-19. Also to be done on the first day of the seventh month, verse 20.

1 Ezra decides to leave Babylon for Jerusalem with the intent of seeking God's law, doing it, and teaching God's statutes and judgments to Israel, Ezra 7:6-10. Departs on 12th day, Ezra 8:31.

1 Waters dried up from the Flood almost a year after rains began, Genesis 8:13.

10 Passover lamb kept up until the 14th day, Exodus 12:3-6.

13 Haman's death sentence against the Jews was posted in the kingdom of Persia, Esther 3:12-13.

14 Passover observed beginning of 14th (evening), Exodus 12, Leviticus 23:5.

15 Feast of Unleavened Bread, first day Holy day, Leviticus 23:6-8.

21 Last Holy Day of Feast of Unleavened Bread

24 Daniel had been fasting for three weeks, is given understanding by an angel, Daniel 10:2-4.

X Israel came into desert of Zin, abode in Kadesh; Miriam died there, Numbers 20:1.

X Nehemiah asks Artaxerxes to allow him to rebuild Jerusalem, Nehemiah 2:1.

### **Second Month**

1 Eternal spoke to Moses in wilderness of Sinai on second year after they were come out of Egypt, Numbers 1:1. All Israel from twenty years old assembled together, verse 18.

2 Solomon begins to build the Temple in the fourth year of his reign, II Chronicles 3:2.

14 Second Passover, Numbers 9:9-14; II Chronicles 30:1-5, 15.

15 Feast of Unleavened Bread kept in second month by Hezekiah, II Chronicles 30:13, 21-23.

21 Last day of Feast of Unleavened Bread of Hezekiah in the Second Month.

17 Fountains of deep broken up, 40 days of rain begin the Noachian Flood, Genesis 7:11.

20 Cloud taken up, Israel begins journeying from Sinai in the second year of the Exodus, Numbers 10:11.

27 God told Noah to go forth out of the ark, Genesis 8:14.

X Construction of Solomon's temple began, I Kings 6:1, 37.

X Foundations of the temple laid by Zerubbabel, Joshua and others returned from captivity, Ezra 3:8-13.

### **Third Month**

1 Again, God gives Ezekiel a prophecy as to Egypt's fall, but that their conquerors the Assyrians will fall likewise, Ezekiel 31:1-18.

23 Haman, enemy of the Jews, hanged. King of Persia's letter went out allowing Jews to defend themselves against their enemies on Adar 13. Mordecai advanced, Esther 8:1-17.

X Pentecost, a Holy Day, always falls on second day of the week, can be on 7th, 9th, 11th, or 13th of third month.

X Asa and other faithful of Israel enter into a covenant with God, II Chronicles 15:10, 12.

### **Fourth Month**

5 God begins to work through Ezekiel, gives him visions and prophecies, Ezekiel 1:1-2.

9 Besieged by King Nebuchadnezzar of Babylon, there was sore famine in Jerusalem, and the city was broken up about 586 B.C., Jeremiah 39:2; 52:6-7; II Kings 25:3. Jews remembered this horrifying event by commemorating it with a fast, Zechariah 8:19.

### **Fifth Month**

1 Ezra arrives in Jerusalem from Babylon, Ezra 7:6-10.

1 Aaron died on Mount Hor in the fortieth year of Israel's wandering, Numbers 33:38. Israel mourned for thirty days, Numbers 20:28-29.

7 Babylonian army burns the Jerusalem temple, King's palace, and all the houses of Jerusalem, takes most of the rest of Judah captive, Jeremiah 1:3; 52:12-16; and II Kings 25:8-12. Jews commemorated this sad event with a fast, Zechariah 8:19 on tenth day. God was wrathful with their corrupted manner of fasting, Zechariah 7:1-13.

10 Certain elders of Israel come to inquire of the Eternal before Ezekiel. He is given a message from God that the reason they are in captivity is that they have polluted God's Sabbaths, Ezekiel 20:1-49.

### **Sixth Month**

1 God begins to work through Haggai the prophet, Haggai 1:1.

5 Ezekiel is given a vision from God, sees several abominations being committed by God's people, Ezekiel 8.

24 The Eternal stirs up the spirit of Zerubbabel, Joshua and the remnant of the people to do the work of the building of God's House, Haggai 1:14-15.

23. Rebuilt wall of Jerusalem finished, Nehemiah 6:15-16

### **24. Seventh Month**

1 Day of Trumpets, a New Moon and a Holy Day.

9 At the end of this day, Atonement fast begins, Leviticus 23:32.

10 Day of Atonement, a fast, and a High Holy Day.

10 (Implied) Ezekiel given a vision of the rebuilt Millennial Temple at Jerusalem, Ezekiel 40:1 and following -- implication is that "the beginning of the year" means the civil year.

17 Noah's ark rested on mountains of Ararat, Genesis 8:4.

15 (through 21) Feast of Tabernacles, first day is a Holy Day.

21 Prophecy of Haggai, Haggai 2:1-9.

22 Last Great Day, a Holy Day.

23 Completion of dedication of Solomon's Temple, II Chronicles 7:9-10.

24 After reinstitution of Feast of Tabernacles at the return from Babylonian captivity, a fast observed, God's Law read, special services held, Nehemiah 9:1-3.

X Ishmael of the royal seed kills Gedaliah, the ruler of Judah appointed by King Nebuchadnezzar, and flees to Egypt in fear of the Chaldeans, II Kings 25:25, Jeremiah 41:1-3.

### **Eighth Month**

15 King Jeroboam of Northern Israel institutes counterfeit "Feast of Tabernacles," I Kings 12:32,33.

X God began to work through the prophet Zechariah, Zechariah 1:1.

X Solomon's temple done, I Kings 6:38.

### **Ninth Month**

4 Word of Eternal came to Zechariah, told him that the fasts of the fifth and seventh months were not done to God, as the people would not heed God's prophets, Zechariah 7:1-13.

20 Jews and Benjamites from captivity, gathered together at Jerusalem and told by Ezra to separate from strange wives who were of a different race and religion, Ezra 10:9-11.

24 Word of Eternal came twice to Haggai that God's people were unclean and that God would shake the heavens and the earth, Haggai 2:10-23.

25 Beginning of eight day Feast of Dedication, or Hannukah, John 10:22.

X A fast was proclaimed in Judah as a result of reading Jeremiah's prophecy, but King Jehoiakim burns the scroll, Jeremiah 36:9, 22. The ninth month is in winter.

X Nehemiah, the Persian King's Jewish cupbearer, learns of the lamentable state of Jerusalem and his fellow Jews, Nehemiah 1:1-3, 11. *Chislev* is an alternate spelling of *Kislev*, the ninth month.

### **Tenth Month**

1 Waters from Flood had receded until tops of mountains were seen, Genesis 8:5.

1 Ezra and elders met to put away strange wives, Ezra 10:16-17.

5 Ezekiel was struck dumb by God until an escapee from Jerusalem informed him the city was smitten. God gave him a message as to why this event happened: they heard God's words, but did them not, Ezekiel 33:21-33.

10 King Nebuchadnezzar of Babylon began siege of Jerusalem, about 588 B.C., Jeremiah 39:1, 52:4, II Kings 25:1. Remembered by Jews in a annual fast, Zechariah 8:19. Ezekiel given a message from God about the sins which caused this event, Ezekiel 24:1-27.

12 God's prophecy concerning Egypt was given to Ezekiel, 29:1-16.

### **Eleventh Month**

1 In the 40th year, Moses spoke to the children of Israel the words of the Eternal, Deuteronomy 1:3.

25. God spoke to Zechariah in a vision, Zechariah 1:7.

### **Twelfth Month**

1 (15) God told Ezekiel to lament for the fall of Egypt, Ezekiel 32:1, 17.

3 Rebuilt Temple finished, Ezra 6:15.

13 Publishing of Haman's death sentence upon all the Jews in captivity, Esther 3:10-13.

14 (& 15) *Purim*, celebration of Jews' deliverance from Haman's death decree, Esther 9:1-32.

25 (27) Evil-merodack, King of Babylon, released former King Jehoiachin of Judah from prison and gave him a daily allowance for the rest of his life, II Kings 25:27-30; Jeremiah 52:31-34.

**Thirteenth Month**

No recorded events in thirteenth month

## Chapter Two

# FESTIVALS AS PROPHECY

## GOD'S BLUE PRINT FOR REDEMPTION

Bible is the Word of God. It is an attempt of God to communicate with man. Just like phonetic sounds and written words, God employed other communication media. The rituals and festivals were as much symbolic expressions of God as the spoken word and the written word. They contain the revelations of God to mankind. In giving a calendar of seasons and festivals God still speaks to his people. In these articles, we are trying to understand this.

What is unfolded in the scripture is God's plan and purpose for humanity:

Eph.1:7 In him we have redemption through his blood, the forgiveness of sins, in accordance with the riches of God's grace 8 that he lavished on us with all wisdom and understanding. 9 And he made known to us the mystery of his will according to his good pleasure, which he purposed in Christ, 10 to be put into effect when the times will have reached their fulfillment--to bring all things in heaven and on earth together under one head, even Christ.

Basically the festival calendar is given in Leviticus 23. This chapter describes eight festivals

	<p>1. NISSAN 10= Selection of lamb 14 eve Paschal Sacrifice 15 Seder Meal 15-21 = Feast of Unleavened Bread (April/May)</p>	<p>2. ZIV (May/June)</p>	<p>3. SIVAN Wheat Harvest 6=Pentecost (June/July)</p>	<p>4 TAMMUZ (July/Aug)</p>	
<p>12. ADAR (Mar/Apr)</p>	Lord's Festivals				<p>5. AB Vine Tending (Aug/Sept)</p>
<p>11. SHEBAT Almond Blossom (Feb/Mar)</p>					<p>6. ELUL Vine Harvest Olive Harvest (Sept/Oct)</p>
	<p>10 THEBETH Winter (Jan/Feb)</p>	<p>9. KISLEV (Dec/Jan)</p>	<p>8. BUL Ploughing Season (Nov/Dec)</p>	<p>7. TISHRI 1= Day of Trumpets 1-7 = Feast of Booths 7= Day of Atonement 8. Last Great Day (Oct/Nov)</p>	

Although there are a total of seven feasts (the divine number for perfection or completeness in the Bible), God divided the seven festivals into three major festival seasons. Every male was to present themselves before the Lord three times

in a year in each festival group. The Three Pilgrim Festivals (Shalosh Regalim), the main "Leg" Festivals are : **Passover (Pesach)**, the **Feast of Weeks (Shavuot)** and the **Feast of Tabernacles (or Booths) (Sukkot)**. Others are centered around these basic themes. The name "Leg" Festival comes from the fact that at these festivals people used to make pilgrimages to the Temple in Jerusalem according to the commandment

The First festival group: Pesach

The feasts of Passover (*Pesach*),

The feasts of Unleavened Bread (*Hag HaMatzah*),

and The feasts of First Fruits (*Bikkurim*)

These falls in the month of Nisan, which is the first month of religious calendar in the spring of the year.

The second festival: The Feast of the Weeks

The Feast of Weeks (*Shavuot*), or Pentecost, is a week long festival observed in the third religious month of Sivan.

The third festival group: The Feast of the Tabernacles.

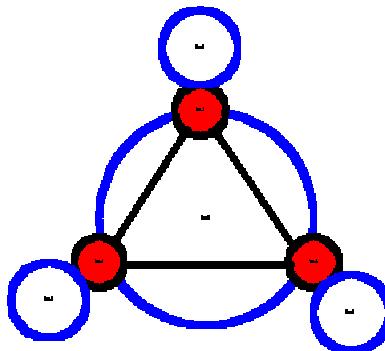
The Feast of Trumpets (*Yom Teruah*),

The feasts of Atonement (*Yom Kippur*), and

The feasts of Tabernacles (*Sukkot*)

These fall in the seventh month of Tishrei, which is in the fall of the year (Exodus 23:14-17; 34:22-23; Deuteronomy 16:16-17).

Three is the number of completeness. Three is the number of persons in the Trinity. Three is the number of perfect testimony and witness which is the assurance of things. (Deuteronomy 17:6; 19:15; Matthew 18:19-20; Luke 24:44-45; 2 Corinthians 13:1; 1 Timothy 5:19; 1 John 5:8). Seven is the number of Spirits in the Holy Spirit. Seven again is the total possible ways of interaction between three persons including self interaction.  $3! + 1 = 7$  the relational structure is  $3+1+3$



The festivals are a witness or testimony to mankind regarding the complete plan of redemption. As the students of Old Testament understands all rituals and sacrifices and plans were an attempt on the part of god to communicate to man his plan of redemption.

SEASON	FESTIVALS
Spring Latter rains Barley Harvest	<i>Passover</i> <i>Unleavened Bread</i> (a seven day festival) <i>First Fruits</i> (Waving of the first sheafs of Barley)
Planting of vines.	
Early Summer	
Wine tending Wheat Harvest	<i>Pentecost</i>
Summer Dry season begins	
Grapes harvest Festival of Wine.	

Fall Early rains	<i>Trumpets</i> <i>Atonement</i> <i>Tabernacles</i> (a seven day festival)
Ploughing Season Wheat and barley sowing	
Winter	
Rain	
Latter rain	

From an inscription found during the excavations at Gezer, it is usually thought that we can determine the agricultural cycle that was in existence in Biblical times. 'In the excavations at Gezer a seven-line inscription, written on a plaque of soft limestone measuring 3in by 4in, was discovered. This, known as the Gezer Calendar, is considered to be the most ancient Hebrew Inscription. It dates from about 950-900 BC, ie the days of Solomon.' ZONDERVANS (under 'Agriculture') gives the translated text thus:

'His two months are (olive) harvest;  
'His two months are planting (grain);  
'His two months are late planting;  
'His month is hoeing up of flax;  
'His month is harvest of barley;  
'His month is harvest and festivity;  
'His two months are vine tending;  
'His month is summer fruit.'

These twelve months represent a chronological order of the farming year, beginning with the period mid-September to mid-November and ending where it begins, and may therefore have been a memory aid in use for remembering the agricultural year.

The first thing we notice here is that the whole festival calendar is based on agriculture and not based on animal husbandry. However the feasts were ordained and given to the Israel while they were still nomads in the desert relying on sheep. That was their profession.

Gen 47:3 Pharaoh asked the brothers, "What is your occupation?" "Your servants are shepherds," they replied to Pharaoh, "just as our fathers were."

Num 14: 28 So tell them, 'As surely as I live, declares the LORD, I will do to you the very things I heard you say:

29 In this desert your bodies will fall--every one of you twenty years old or more who was counted in the census and who has grumbled against me.

30 Not one of you will enter the land I swore with uplifted hand to make your home, except Caleb son of Jephunneh and Joshua son of Nun.

31 As for your children that you said would be taken as plunder, I will bring them in to enjoy the land you have rejected.

32 But you--your bodies will fall in this desert.

33 Your children will be shepherds here for forty years, suffering for your unfaithfulness, until the last of your bodies lies in the desert.

34 For forty years--one year for each of the forty days you explored the land--you will suffer for your sins and know what it is like to have me against you.'

35. I, the LORD, have spoken, and I will surely do these things to this whole wicked community, which has banded together against me. They will meet their end in this desert; here they will die."

Nomadic life is the result of sin. See the punishment of Cain:

Gen 4: 10 The LORD said, "What have you done? Listen! Your brother's blood cries out to me from the ground.

11 Now you are under a curse and driven from the ground, which opened its mouth to receive your brother's blood from your hand.

12 When you work the ground, it will no longer yield its crops for you. You will be a restless wanderer on the earth."

13 Cain said to the LORD, "My punishment is more than I can bear.

14 Today you are driving me from the land, and I will be hidden from your presence; I will be a restless wanderer on the earth, and whoever finds me will kill me."

Looking forward to a settled agricultural life has always been the ideal of man.

Heb 11: 9 By faith he (Abraham) made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise. 10 For he was looking forward to the city with foundations, whose architect and builder is God.

So the accomplishment of the promise of salvation cannot be attained except with the killing of the lamb. This is the payment of sin. That is why Passover has to be the first of the month in the process of redemption. Then comes the barley harvest giving the foretaste of the new life celebrated in the waving of the sheaf before the Lord.

The first real taste of the new life comes with the wheat harvest - the pentecost. Now the agricultural culture has come to stay. The remaining festivals are based on the fruit of the vine - it is the final celebration of life,

Ps. 104: 14 He makes grass grow for the cattle, and plants for man to cultivate-- bringing forth food from the earth:

15 wine that gladdens the heart of man, oil to make his face shine, and bread that sustains his heart.

#### ➤ Various Levels of Understanding

Those who have studied Prophecy will realize that every prophecy has three levels of meanings. The first level is the basic immediate meaning with a historical material realization. Then there is a mental level with a higher intellectual meaning. Finally there is a spiritual and final fulfillment. There are other levels of fulfillment progressively going from individual to families to communities to the nation to mankind as a whole. When we study the meaning of festivals we probably should look into all these aspects. We may not be able to take up all these levels. But they are all involved simultaneously. However we will restrict our study to three basic levels. Thus we have in essence a five dimensional significance for the festivals.

1. All festivals are a memorial for historical events.
2. All festivals are prophetic indicating a future complete fulfillment.
3. All of the festivals teach about the Jesus the Redeemer.
4. All of the festivals are agricultural in content which amplifies the meaning of the festivals in fulfillment of prophecy.
5. All of the festivals teach about your personal relationship with God and how a believer grows in the knowledge of Jesus and grows into maturity into His likeness

The first festival described is the sabbath day which is the celebration of the creation of man according to God's day. The whole purpose of history is centered around God's purposes for man. It is this God works out through history. The structure of the Leviticus 23 indicates that though it is an on going celebration it is probably not part of the seasonal festivals. It is a festival that runs through the entire seasons giving the purpose for those festivals. Sabbath is a constant celebration of life. It is the covenant symbol between Yahvh and Israel (Ex. 31:15-17)

FEAST	Historical meaning to Israel (Basic material level)	Meaning to New Israel Church (Spiritual Level)	As applied to Individual (Personal Level)	References
<b>Shabat</b> <b>Seventh day</b> <b>This is the beginning. It is and it is not a festival</b> Symbol: REST FROM ALL LABOR	Creation of Man	Creation of New Man	Conviction of person	<i>Gen 2:2-3</i> <i>Ex.20:10-11</i> <i>Ex. 31:15-17</i>
<b>Passover</b> <i>Pesach</i> Symbol: BLOOD	Israel's deliverance from the bondage of Pharoah(Egypt) through the blood of passover lamb	Believer's deliverance from the bondage of Sin through the blood of Jesus.	Personal Salvation through the acceptance of Jesus	Leviticus 23:4-8 Exodus 12:1-17, 24, 26-27 Exodus 2:23-24; 6:5-8; 13:3,14 1 Cor 5:6-7 John 8:34 John 1:29 1 Peter 2:5 Galatians 4:3-5,9; 5:1; 2 Peter 2:19 Ephesians 1:7; Colossians 1:14; 1 Peter 1:18-19; 1 John 1:7; Revelation 1:5 Hebrews 10:1-10 John 1:36 John 13:1-16 Luke 22:13-20
<b>Unleavened Bread</b> <i>Matzoh</i> symbol: matzoh BREAD	Hurried travel from Egypt for escape to liberty	<i>Churches purification through holiness to be ready as the bride of Jesus</i>	Believer's purging of "the sin that so easily besets us."	Exodus 12:15-20  1 Cor 5:7-8  Leviticus 23:4,6-14
<b>FirstFruits</b> <i>B'Korim</i> symbol: a sheaf of the first harvest.	Crossing Red Sea - the first taste of freedom.	Jesus rose as guarantee of resurrection to the church	<i>Believer's assurance of resurrection through the resurrection of Jesus</i>	Leviticus 23:7-14
<b>Weeks/Pentecost</b> <i>Shavu'ot</i>	Giving of the law on the stone.	Giving of the Holy Spirit - the law in their heart	Personal experiecnce of the Holy Spirit's power or rejuvenation.	Leviticus 23:9-22 Deut 16:9-12

**Summertime:** Time to labor; there are no feasts until the Fall .

This represents the Church Age. And the struggle of the individual believer into santification.

<b>Trumpets</b> <i>Rosh HaShannah</i> Celebrates creation of the world	The creation of Jews as a nation under God	The call of the church into heaven. Rapture.	Call of individual into heaven. Rapture	Leviticus 23:23-25
<b>Day of Atonement</b> <i>Yom Kippur</i>	Awesome Day of the Lord. Judgement of the Nations.	Church made perfect.	Bema - Judgement of the beleivers for rewards and crowns.	Lev. 16:1-34 23:26-32 Isaiah 34:5-6
<b>Tabernacles</b> <i>Sukkot</i> Rememberance of 40 years of wandering	Redemption of Israel	God with us	With Jesus in glory!	Leviticus 23:33-44 Neh 8 Zechariah 14:16-19 Zechariah 14:1-4, 9

I have given the calendar in accordance with the Levitical order. However the Jewish festival lists - by Jews everywhere - gives the order starting from the feast of the trumpets. This change took place after the Chaldean captivity following their exposure to the pagan calendar. Jewish New Year starts with the Trumpets even though the bible clearly states that Nissan is to be the first of the months. It indicates a difference of understanding. The meaning of the festival symbolism will be totally lost unless we start with Nissan. "In the fourteenth day of the

first month at even is the Lord's passover."

-Leviticus 23:5

**Talmud - Mas. Rosh HaShana 2a**

**MISHNAH GIVES FOUR NEW YEARS.**

- ▶ **ON THE FIRST OF NISAN IS NEW YEAR FOR KINGS AND FOR FESTIVALS.**
- ▶ **ON THE FIRST OF ELUL IS NEW YEAR FOR THE TITHE OF CATTLE. R. ELEAZAR AND R. SIMEON, HOWEVER, PLACE THIS ON THE FIRST OF TISHRI.**
- ▶ **ON THE FIRST OF TISHRI IS NEW YEAR FOR YEARS, FOR RELEASE AND JUBILEE YEARS, FOR PLANTATION AND FOR [TITHE OF] VEGETABLES.**
- ▶ **ON THE FIRST OF SHEBAT IS NEW YEAR FOR TREES, ACCORDING TO THE RULING OF BETH SHAMMAI; BETH HILLEL, HOWEVER, PLACE IT ON THE FIFTEENTH OF THAT MONTH.**

Abel started with the sacrifice by bringing a lamb while Cain started with the agricultural offering. It did make a difference. Cain was announcing that he do not need a redemption, and he himself is his own redeemer.

**The basic meaning of the three festival seasons are:**

Pesach (Passover)- is the festival of freedom from bondage

Shavuot (Weeks) is the festival of walking in freedom towards the goal

Sukkot (Tabernacles) is the festival of fellowship and union with God: God with us

They refer to important events in Jewish history thus:

Pesach - Freedom from bondage from Pharaoh

Shavuot - Law governing day to day life was administered until they reached Canaan

Sukkot - God lived with his people in the temple in Jerusalem.

They are connected with agricultural life pattern thus:

Pesach - the early barley harvest

Shavuot - a wheat and fruit harvest

Sukkot - the ingathering of grain and fruit harvest

They are connected with the New Isarel the Church thus:

Pesach - the sacrifice of Jesus on the cross

Shavuot - Pentecost when the first fruits of the harvest of believers were gathered followed by their walk in this world in obedience.

Sukkot - the ingathering of the believers in rapture to be the wife of the lamb.

They are connected with the individual thus:

Pesach - the acceptance of the believer that the sacrifice of Jesus on the cross as his own.

Shavuot - Pentecost when the Holy Spirit guides the person through this world.. Sukkot - the ingathering of the believer in rapture to be with the Lord always

This structural pattern is developed in detail in the remaining studies.

# Human History: The Week of Millenniums

As we have mentioned, the Sabbath is not included in the cycle of seven festivals but runs through the year. It is the unifying underlying feature of the plan of God. The Scripture indicates that there is a cycle of 7 portrayed all through as is shown in the table below

The Week	Length	Description	Scripture
1) Week of Days	7 days	God's basic pattern. Six days of toil followed by a Sabbath day of rest.	Genesis 1:31 - 2:3 Exodus 31:12-17
2) Week of Weeks	49 days	Seven weeks from the feast of First Fruits to the feast of Pentecost.	Deuteronomy 16:9-12 Leviticus 23:15-16
3) Week of Months	7 months	The seven months of the Hebrew religious calendar where all seven of the Jewish feasts falls every year.	Deuteronomy 16 Leviticus 23
4) Week Years	7 years	The Sabbath for the land. The land has to rest every seventh year.	Leviticus 25:1-7
5) Week of Weeks of Years	49 years	Year of Jubilee when every man returns to their own heritage totally redeemed from all bondages.	Leviticus 28:8-17
7) Week of Weeks of Daniel	490 years	God redeems Israel	Daniel 9:24-27
8) Week of Millenniums	7000 Years	History of Mankind from creation to Christ's Millennium Rule	Genesis 3 - Revelation
9) Week of Church Age	Seven Ages	From Pentecost to Rapture	Rev. 2-3

Extending this concept of Sevens, Rabbis deducted that human history will extend over 7 millenniums when everything will be restored and a new and higher dimensional cycle of sevens will start. This will contain 6 millennium of toil and struggle culminating in the sabbath millennium of rest for mankind in the establishment of the Kingdom of God. Messiah would reign in person over all the world from Jerusalem (Isaiah 24:21-23). Christian Eschatological understanding based on the revelation given to John corroborates this. However the inclusion of the new Israel brings in a new seven cycle within the history. The final age for the church is the raptured church which becomes the wife of the lamb. The Church age goes through seven periods within the seven ages of the gentile period and culminates in the rapture of the church.

There are various harvests that are represented in the festival. The first festival season of Nissan is related to the barley harvest. Barley is an emergency food and not the everyday food which is wheat. Wheat harvest is connected with the pentecost. However the season of trumpets, festival of lights and of tabernacle is closely related to wine harvest and olive harvest. While wheat harvest is important as it is the major food component, wine and olives are special that they represent joy and exuberance and excellency. As the barley harvest represents the Israel, the wheat harvest represents the Church, there is a final harvest which is more excellent than these at the end times when the trumpet calls. Wine represents both life and judgement because of the color.

# Chapter Three

## FEAST OF THE PASSOVER

### REDEMPTION THROUGH BLOOD

 The Feast of Passover signifies redemption.

The Jewish nation was under the yoke of slavery for over two centuries when God intervened and redeemed them. The descendants of Abraham were nomads, moving from one place to another in search of something permanent. God promised Abraham and his descendants the land of Canaan - a land flowing with milk and honey - as an eternal possession. They sojourned in this area but never actually occupied it. The land was occupied by other tribes predominantly Philistines who were the elect of God at that time. This is exemplified in Melchizedek. However as the Philistines disobeyed and wandered away from the purposes of God, this election was handed over to Abraham. In the sojourn period there had been famines and God did allow the Abrahamic descendants to take shelter in the human Kingdom of Egypt with the condition that they return to Canaan to occupy it. (There are three typological kingdoms portrayed in the Bible. Canaan - Kingdom of God; Egypt - The Kingdom of Man; and Shinnar - the Kingdom of Evil Ones) Thus the elect exists both in human and divine dimensions. It is part of the sojourn to be in Egypt until they make their abode in Canaan.

God gave a promise to Abraham when there was famine in the land of his sojourn.

Gen 12: 10 Now there was a famine in the land, and Abram went down to Egypt to live there for a while because the famine was severe.

But Abraham returned from Egypt (actually he was driven away) back to Canaan. But when Isaac desired to go down to Egypt, God forbade him.

Gen 26: 26:1 Now there was a famine in the land--besides the earlier famine of Abraham's time--and Isaac went to Abimelech king of the Philistines in Gerar.

2 The LORD appeared to Isaac and said, "Do not go down to Egypt; live in the land where I tell you to live.

3. Stay in this land for a while, and I will be with you and will bless you. For to you and your descendants I will give all these lands and will confirm the oath I swore to your father Abraham.

So when Jacob found that there was severe famine in Canaan and his son Joseph was the ruler of Egypt, he decided to pack up things and migrate to Egypt. God allowed him to go down to Egypt and promised to bring him back.

Gen 41: 4 "I will go down to Egypt with you, and I will surely bring you back again. And Joseph's own hand will close your eyes."

What we infer here is that Jacob never wanted to leave Egypt even after the famine. They settled there by choice. As a result they grew to become slaves. This slavery was not simply physical slavery, it was essentially a mental slavery - it was a cultural conquest. In spite of all their physical hardships they did not want to leave. They became slaves to the living style of the new country. Jewish People had first to be redeemed from their intellectual exile before they could be freed from the burden of their physical slavery. After living in Egypt for over two centuries, the Jews felt quite at home there and identified with the local culture. Despite all their hardships, they had no real desire to leave Egypt. All they wanted were civil rights and equality.

Even when they became physically slaves, they were not really leaving Egypt. Several points in the desert life of freedom, they wanted to go back to Egypt and its styles. Egypt provided them with Egyptian dreams, which were seldom realized. The dream lived on. Meanwhile they remained slaves physically and slave mentally. And that brought forth spiritual slavery. They were trapped in Egypt even when they were on their way to Canaan.

► The theological term, "redemption," is one, which is borrowed from the commercial world. It means to buy back. In the divine sense, the Creator of Israel had to obtain the people of Israel from Pharaoh in much the same way that each person must be regained from sin before he can truly belong to God. Pharaoh had to give his consent in order that they may be free. This fight is done in the Egyptian soil. Once out of Egypt, the binding forces of Egypt have to be broken before they actually enter and occupy Canaan. Most adults never made it.

Freedom isn't a goal unto itself, but a means to an end. 'This is what the LORD says: Let my people go, so that they may worship me. For while freedom enables one to carry out very important and worthwhile responsibilities, it can also be misused for destructive purposes, such as harming other individuals and society as a whole. When freedom is viewed as an end in itself and dispensed indiscriminately, it can bring about the demise of civilized society. The redemption of Israel was accomplished by a mighty act of God for a purpose - to serve him so that through them the whole world can be redeemed. We still have the feeling that redemption is for us to go to heaven. Our redemption is for others to go to heaven. Otherwise it is being a slave to Satan.

Selfishness and consequent tyranny of people or nations or kingdoms demands severe punishments. All men truly deserve to be punished with death. But God in his mercy delays or covers them. This is costly for man and for costlier for God. It is this principle that is portrayed in the Passover.



"Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household.....And ye shall keep it up until the fourteenth day of the same month: and the whole assembly of the congregation of Israel shall kill it in the evening. And they shall take of the blood, and strike it on the two sides posts and on the upper doorpost of the houses, wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it."

-Ex. 12:3-8

► Why was the blood of the lamb significant?

► The Primal Principle of Blood and Sacrifice.

The Primal principle behind the redemption is the shedding of blood and sacrifice.

This principle is also found in all religions. Rig-Veda of the Hindus states it very clearly thus:

"The gods sacrificed Purusha as the sacrifice.

This is the earliest principle.

Through this the sages obtain heaven"

Rg Veda, Purusha Suktha v.16

Gods came to be gods because of this sacrifice of Purusha. The sages attained heaven through this sacrifice. Every man can attain heaven even today through this primal principle of the sacrifice of the Son of Man. It is this primal principle of

service, which is the root of all creation that is exemplified in the system of sacrifices in the ancient religions. Like every other ritual, this also came be empty of substance by misuse of selfish persons.

The letters in the word Pesach in Hebrew consists of three letters  
PEY SAMECH CHET.  
(Hebrew is written from right to left)



Taken together, they spell  
PESACH - to PASS OVER.

Each of the 22 letters of the Hebrew alphabet has a special meaning and a story to tell  
in the Hebrew mystic tradition of Cabala.

PEY is the 17th letter, has a numerical value of 80, means MOUTH and sounds like P.  
SAMECH is the 15th letter and has a numerical value of 60. It means SUPPORT.

SAMECH makes a sound like S.

CHET is the 8th letter and has a numerical value of 8. It means LIFE and sounds like  
the CH in BaCH.

Taken together it means that out of your mouth or out your confession is your life or  
salvation.

Rom 10:6 -13 But the righteousness that is by faith says: "Do not say in your heart, 'Who will ascend into heaven?' " (that is, to bring Christ down) "or 'Who will descend into the deep?' " (that is, to bring Christ up from the dead). But what does it say? "The word is near you; it is in your mouth and in your heart," that is, the word of faith we are proclaiming: That if you confess with your mouth, "Jesus is Lord," and believe in your heart that God raised him from the dead, you will be saved. For it is with your heart that you believe and are justified, and it is with your mouth that you confess and are saved. As the Scripture says, "Anyone who trusts in him will never be put to shame." For there is no difference between Jew and Gentile--the same Lord is Lord of all and richly blesses all who call on him, for, "Everyone who calls on the name of the Lord will be saved."

Leviticus 17:11 For the life of a creature is in the blood, and I have given it to you to make atonement for yourselves on the altar; it is the blood that makes atonement for one's life. (NIV)

There is a progressive revelation of this in the bible for redemption, which is individual to the world.

Genesis chapter three - The blood of a lamb (or animal) for a person  
Exodus chapter twelve - The blood of a lamb (or animal) for a family  
Exodus chapter thirty - The blood of a lamb (or animal) for a nation  
John 1:29 - The blood of a lamb (or animal) for the world.

**"And without shedding of blood is no remission of sins"**  
Hebrews 9:22.

Jesus said, **"This is my blood which was shed for the remission of sins"** Matthew 26:28

Jesus **"washed us from our sins in his own blood"** Revelation 1:5

## ► **Pascal Sacrifice as self-sacrifice.**

Secondly, for the shepherds sheep was their wealth. It meant a physical or financial sacrifice. This sacrifice was made more real because the lamb lived within each Hebrew household and became part of the family and was loved. It is common among the nomadic shepherd kids to have their own kid lamb pet which practically lived with them. A special bond existed as a result between the two. The shepherds loved their sheep naturally. A one-year-old playful lamb living within the household was dearer. Thus the sacrifice of this lamb was very painful - it was as though he himself was being sacrificed. The extent of this sacrifice can only be understood by those who live in the nomadic cultures like that of the Baqqua of Africa.

## ► **Pascal Sacrifice as an expression of rejection of idolatry**

Thirdly, most idolaters object to killing sheep, cattle etc., holding this species of animals in great estimation because of their association with pagan gods. In India even today killing a cow is considered sacrilegious because cow is the vehicle of Shiva and is worshipped. For Egyptians Ram (God with Sheep head) was a powerful god of life. The act of sacrificing a ram or lamb or other cattle was an abomination to the Egyptians. Moses tells Pharaoh, 'Behold we shall sacrifice the abomination of the Egyptians,' etc. (Exodus 8:26); 'For every shepherd is an abomination to the Egyptians' (Genesis 46:34). Law commanded to offer sacrifices only of these three kinds: 'You shall bring your offering of the cattle, of the herd and of the flock' (Lev. 1:2). Thus the very act, which is considered by the heathen as the greatest crime, is the means of approaching God, and obtaining His pardon for sins. The Passover sacrifice was a defiance of the gods of Egypt. The lamb was to be slaughtered in full view of the public's eye, at "rush hour" when all the Egyptians are returning to their homes in the afternoon.

The sacrifice was in the open - outside of the gates - and the blood was placed on the outside of the Hebrew homes as a clear indication of their declaration of rejection of Egyptian gods. This act in itself liberated the Israelites from the mental bondage of Egypt. Their homes were transformed into temples for God with a united family standing against the idolatry.

The effect of redemption, however, was not merely to release the Israelites from the bondage of Egypt, but to release them to the opportunity to serve God. This is what is represented in the seven-day festival that follows Pesach.

The paschal lamb that was used of God to signal the rescue of his people - anyone who took refuge in the blood of the lamb. This is what makes it a relevant in the messianic context.

In the first century, a lamb was chosen by the high priest outside of Jerusalem on the tenth of Nissan. Then the priest would lead this lamb into the city while crowds of worshippers lined the streets waving palm branches and singing Psalm 118; "Blessed is He that comes in the name of the Lord." The Pascal Lamb was indeed the symbol of the Messiah.

Jesus the Messiah entered Jerusalem this same day, on a donkey (which is the vehicle of the kings during the festivals), probably right behind the High Priest's procession of the Pascal Lambs. The crowds that had just heralded the entrance of the sacrificial lamb heralded the entrance of the Lamb of God. Thus Jesus identified himself to the real Passover sacrifice (John 12:9-19). All Israel knew that Jesus claimed himself the title of Messiah and what they did not realize was that he claimed himself to be the Passover Lamb - the Suffering Servant.

Just as the lamb was kept within the temple for three and a half days Jesus remained within the temple teaching and preaching and healing until the Last Supper time.

# Chapter Four

## PASSOVER DATE

### Old Testament Passover

How could Jesus eat the Passover and still die as the Pascal Lamb in accordance with the scriptures at the same time? This had been an on going problem. The Problem we face are: When did the children of Israel keep the Passover? In fact, just what did it mean for the children of Israel to keep the Passover? Did they sacrifice the lamb on one day and eat it the on the next? When did Christ eat the last supper with his disciples? Was the last supper *the* Passover or merely a type of Passover? When did the Jews of Christ's time keep the Passover?

A surprising fact is that no dates or the day for any of the annual festivals are mentioned in the New Testament though they were mentioned liberally. Old Testament accounts clearly mentions that Passover was to be on the dusk of the 14<sup>th</sup> of Nissan. " Kill the lamb at twilight on the fourteenth day of the first month."

Numbers 9:2–3, which explains: "Let the children of Israel keep the Passover at its appointed time. On the fourteenth day of this month, at twilight, you shall keep it at its appointed time."

Leviticus 23:4–6, On the fourteenth day of the first month at twilight is the Lord's Passover. And on the fifteenth day of the same month is the Feast of Unleavened Bread to the Lord; seven days you must eat unleavened bread." .

God commanded the children of Israel to kill the Passover lamb in the evening, Ex. 12:6. The Hebrew word for evening in Ex. 12:6 is 'ereb. This is very vague word because it can refer to the beginning of the day, as in Genesis descriptions ( 1:5, 8,13, 19, 23, 31) or to the end of the day, as in, Ex. 12:18, Lev. 23:32. But Lev. 23:5, Num. 9:3, 5, 11 uses *beyn ha'arbayim* which means "between the two evenings" which however did not solve the issue.

By the time of Jesus "between the two evenings" was interpreted differently " This was interpreted by the Pharisees and Talmudists to mean from the hour of the sun's decline until its setting; and this was the later temple practice ... The Samaritans, Karaites, and Sadducees, on the other hand held that the period between sunset and dark was intended.( James Hastings, *Dictionary of the Bible*, Vol. III, p. 691.) The phrase "between the two evenings" as in Ex. 12:6 (also Ex. 16:12; Lev. 23:5; Num. 9:3, 5, 11) has been accorded two interpretations, according to various community practice—either between 3 p.m. and as sunset, as the Pharisees maintained and practiced (cf *Pesahim* 61a; Josephus, *BJ* 6. 423); or, as the Samaritans and others argued, between sunset and dark. ( R. A. Stewart, *The Illustrated Bible Dictionary*, ed. J. D. Douglas (Leicester: Inter Varsity Press, 1994), Part 3, p. 1157.)

It could mean any of three of the following

- i) between sunset and dark and this is at the beginning of the day.
- ii) between sunset and dark and this is at the end of the day.
- iii) between sometime in the afternoon (3:00 p.m.) and sunset

Some scholars believe that John places the *Pascal Supper* (Seder) (Friday?) after the execution of Jesus in the afternoon(David Stern, *Jewish New Testament Commentary*, (Clarksville: Jewish New Testament Publications, 1992), p. 206.). In this case the Last Supper in which Jesus instituted the New Covenant was a fellowship supper and was not the actual Passover Seder. In this case Jesus died exactly at the time of the Paschal Sacrifice.

The Synoptics on the other hand seem to indicate that Jesus and his disciples ate the Passover meal the evening before the Crucifixion (Mark 14:12-16; 15:1-15), This would mean that Jesus was not crucified at the time when the Pascha was sacrificed. ( D. A. Carson, *The Expositor's Bible Commentary*, ed. F. Gaebelein (Grand Rapids: Zondervan, 1984), Vol. 8, pp. 528-529.)

**Here are some of the various approaches taken by scholars:**

- ❑ Passover coincided with the Last Supper and interpret John 13:1; 18:28; 19:14, 31, 42 in such a way as to be consistent with this, (Geldenhuys, *The Gospel of Luke*, (Grand Rapids: Eerdmans, 1951), pp. 649-670. D. A. Carson, *The Expositor's Bible Commentary*, ed. F. Gaebelein (Grand Rapids: Zondervan, 1984), Vol. 8, pp. 528-532.)
- ❑ Passover coincided with Christ's crucifixion (John 13:1; 18:28; 19:14, 31, 42 and synoptic gospels could not be describing *the* Passover meal . It was only a fellowship meal.
- ❑ synoptic gospels and John's gospel actually describe different Passovers that different groups celebrated
- ❑ Jesus, having been repudiated by the priesthood and consequently considered apostate, would not have been allowed to obtain a lamb for sacrifice and would have been compelled to celebrate the Passover at a different time.( Ethelbert Stauffer, *Jesus and His Story*, (New York: Alfred Knopf, 1959), pp. 113-118.)
- ❑ Last Supper celebrated in accordance with the Qumran Community Calendar.( A. Jaubert, *The Date of the Last Supper*, (New York: Alba House, 1965)
- ❑ The various Jewish groups had different methods of reckoning dates . Some calculated the date from evening to evening and others from dawn to dawn, both groups would celebrate the Passover on the same *date* but on different days. The Judeans (and John) might have followed one method and the Galileans (and the synoptic gospels) the other. (H. Hoehner, *Chronological Aspects of the Life of Christ*, (Grand Rapids: Zondervan, 1977), pp. 65-93d)
- ❑ Pharisees and the Sadducees adopted different calendars.( Stack and Billerick, *Kommentar zum Neuen Testament aus Talmud und Midrasch*.)

For a discussion see: David P. Reeve <http://www.biblestudy.org>

If the children of Israel had killed their lambs between the evening ending the 14th and beginning the 15th, they would have observed the Lord's Passover on the 15th day of the first month and not the 14th day. Evidently the Passover sacrifice took place during the ending the 13th day of the month and they ate the passover in the night which begins the 14<sup>th</sup> of Nissan (Exodus 12:29). On the night of the Passover, a strict curfew was imposed on those who took refuge behind the blood that

"And none of you shall go out of the door of his house until morning." (Exodus 12:22).

The Angel of death went through Egypt while the children of blood were eating their Passover. They were given the permission to leave Egypt that night itself and they got prepared during the day of 14th (Exodus 12:29-33).

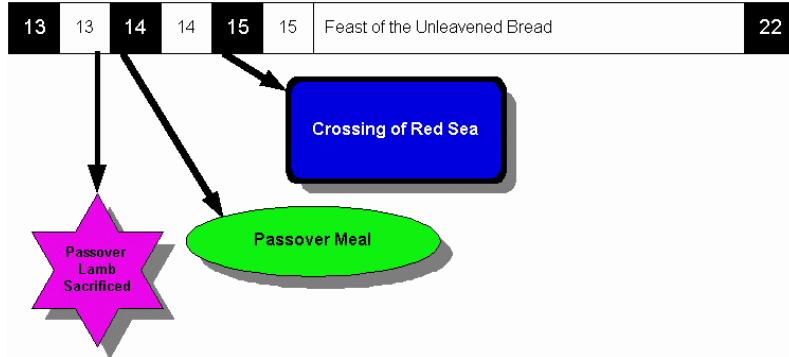
"They departed from Rameses in the first month, on the fifteenth day of the month; on the day after the Passover..." (Numbers 33:3). (Deut.16:1)

They had a whole day to prepare for departure and to spoil the Egyptians (Exodus 12:33-36).. They left Egypt under the cover of night on the beginning of 15<sup>th</sup>.

The Festival of Unleavened Bread began on 15th Nisan and continued over a seven day period (Leviticus 23:6) ending on 21st Nisan (Exodus 12:18).

This will provide a full day for the Israelites to gather together at Goshen and leave. In the night beginning 15<sup>th</sup> of Nissan they crossed the Red Sea.

This much is clear enough.



However with the settlement in Canaan and the establishment of the temple several changes in the mode of celebrations came in. This happened under Josia, King of Judah (c. 640–609 bc)

"Josia had made the shepherd Passover a pilgrimage festival as well, and since it nearly coincided in time with the Feast of Unleavened Bread — and also in its connotations, the latter recalling the hardships of the Israelites' flight — the two were eventually held to be parts of one festival. (*New Catholic Encyclopaedia*, vol 10 p 1069)

"As a result the Passover rituals and the feast of the unleavened bread and the waving of sheaf were all combined together into one festival centered in the temple. In later times it [the Festival of Unleavened Bread] included three rites which appear to have been originally distinct: (1) the paschal meal, or Passover proper, (2) the seven-day festival of Unleavened Bread, (3) the wave offering of the first sheaf ('omer)." *(Encyclopaedia of Religion and Ethics, Vol. 5, page 864).*

The preparation for the Passover consisted of the following things:

A lamb had to be selected for the sacrifice (Ex.12:3-5).

The lamb had to be taken to the temple where it was sacrificed (Lev.1:1-9;17:1-9; Num.18:1-9; Deut.16:1-2).

The priest had to bleed the lamb and sprinkle the lamb's blood on the altar (Lev.17:6-9; 2.Chron.30:15-16; 35:11-19).

The lamb had to be roasted (Ex.12:8-11).

Instead of killing the Passover lambs between the evenings of the 13th and 14th, the time of the sacrifice was moved forward so that the lambs could be ceremonially sacrificed at the Jerusalem Temple.

## The Last Supper

If Jesus and his disciples prepared the Paschal meal the sacrificing of the lamb and all other arrangements would have had to have been performed in the temple by the levites. This could happen only if it was done according to the time set by the temple.

The synoptics do represent the last supper as a Paschal meal. The disciples "prepare the Passover" (Mark 14:12–16; Matthew 28:17–19; Luke 22:7–13), and in Luke 22:15 the supper is explicitly called a Passover meal. But none of the Evangelists mention the lamb. Why is the main component of the Pascal meal omitted?

However, John places the supper on the evening before the Preparation Day. It is then a full day before Passover (John 13:1, 29; 18:28; 19:14, 31). John specifically mentions that the Priests did not enter the Praetorium so that they might eat the Passover.

Jn 18: 28 "Then the Jews led Jesus from Caiaphas to the palace of the Roman governor. By now it was early morning, and to avoid ceremonial uncleanness the Jews did not enter the palace; they wanted to be able to eat the Passover." Pilate honored their religious custom and himself went outside of the Praetorium to talk to them.

It is clear therefore that the actual Passover meal was during the night after the burial of Jesus. The Supper which Jesus partook with his disciples could not have been the actual Passover Meal.

We can construct the events as follows:

On 13th Nissan Jesus asked Peter and John to prepared the fellowship meal - not the usual paschal supper. We shall see how this was normal later. The disciples prepared the meal on the night that began the 14th day of the preparation in a large upper room of Christ's choice (verses 11–12). During the meal Jesus make specific mention of his desire to eat the Passover with them. Lk.22: 15 And he said to them, "I have eagerly desired to eat this Passover with you before I suffer.16 For I tell you, I will not eat it again until it finds fulfillment in the kingdom of God." The implication might be that he cannot eat the Passover with them and be the Passover lamb at the same time.

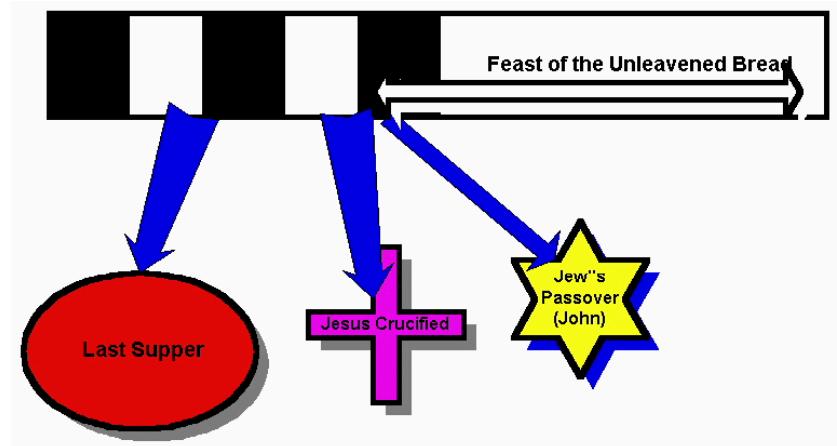
That night (14<sup>th</sup> of Nissan) Christ was arrested (John 18:12), and in the morning (still 14<sup>th</sup>), He was scourged by Roman Soldiers (John 19:1). Then, at about 9:00 am on the 14<sup>th</sup> He was crucified, and died at 3.00PM at the exact time of the Pascal sacrifice in Scripture. *"And it was the preparation of the passover, and about the sixth hour: delivered he him to be crucified. And they took Jesus and led him away"* (Jn.19:14-16 ).

The Festival of the Unleavened Bread started that evening when Jesus was in the grave.(John 19:30–31).

He was then buried before the night of the 14th, on the day the Jews call the preparation day.

"Therefore, because it was the Preparation Day, that the bodies should not remain on the cross on the Sabbath (for that Sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away... . So there they laid Jesus, because of the Jews' Preparation Day, for the tomb was nearby." (John 19:31, 33, 40–42).This is John's version

Apostle John mentions the Passover as being the Jews' Passover. He mentions this twice prior to the Passover observance of Jesus and the twelve and he mentions it once after (Jn.2:13; 6:4; 11:55). Both Matthew and Mark say that they ate the Passover when it was evening. Luke is even more exact in his narration of the event. He uses the Greek word 'hors', which means 'the instant' or 'the hour', to describe the timing of the Passover ceremonial meal. They all agree that it was eaten when it was the right time to eat it. They also defined this time at sunset in the evening that began the first day of the Festival of Unleavened Bread.



Though it is clear in John's narrative, it is vague in synoptic gospels. In the synoptic gospels the feast is considered as one continuous occasion as can be seen in the following phrasing.

*"Now the first day of the feast of unleavened bread (Matt.26:17-18 ). Greek used here azyma, means the first of unleavens, implying season of sacrificing as well as the seven days of the feast following the evening of the Passover*

*"And the first day of unleavened bread when they killed the Passover (Mk.14:12-15 ).*

*"Then came the day of unleavened bread, when the Passover lamb must be killed. (Lk.22:7-12 ).*

Evidently both Mark and Luke considered the killing of the Passover Lamb day as the first day of the unleavened bread or it was considered so in the then prevailing custom.

## Two Passover days

Remember that a month does not start until a crescent is witnessed by at least two trustworthy witnesses. If the moon was not cited on the first of Nissan, it was postponed by one day. Calendar Court was responsible for calculating the Sacred Calendar and determining the proper days on which to observe the New Moons and the annual festivals . Thus the Calendar court could declare two consecutive days as valid Passover days. ( Journal of Philology, Vol. XXIX, 1903, p. 104; Journal of Theological Studies, Vol. XII, Oct. 1910, p. 126 )

Two groups were in existence in the Judaic religious arena at the time of Jesus.

They were:

Tsadokian (Aristocratic - Saducean - Levitical) School and

the Hasidic (Pharisee - Lay Scholars who later became Talmudists. From these descended also the Essenes and the Zealots)

They differed in the exact time of the Paschal preparation and sacrifice and of the paschal meal. The Pharisees held that the lamb was to be slaughtered in the afternoon of the 14<sup>th</sup> of Nissan (between the periods 12 noon and 3 P.M) and eaten after the sun set (after 6 PM our time) (which is the 15<sup>th</sup> in the Hebrew Calendar) The Seven days of unleavened bread extended from 15<sup>th</sup> to the 21<sup>st</sup>. The Tsadoquians on the other hand held that the lamb was to be sacrificed at twilight on the 14<sup>th</sup> before dark i.e. on the 13<sup>th</sup> late afternoon and eaten in the night of 14th. The Sadducees held the Office of High Priest during the periods of Jesus. They were the the Calendar Committee at that time. They were more conservative and believed that the Feasts of Passover and Unleavened Bread were separate feast days. The synoptic gospels says that Jesus ate a Passover meal with the twelve on the evening beginning Nisan 14, in accordance with the official calendar

The lay scholars of the law - Pharisees - held Passover on the fifteenth. These came from all over from Grece and Rome.

Catholic encyclopaedia suggests the following solution:

"This problem has received no completely satisfactory solution. Since it is now known that the Qumran community (Assetic sect of Jews who lived in the Judean desert near the Wadi Qumran along the northwest shore of the Dead Sea roughly 150 bc and ad 70) had a different calendar, it is possible that Jesus celebrated the Passover on a different day than the official Jewish usage. He may have performed the paschal rite without using a lamb that had been ritually immolated in the Temple". ( *New Catholic Encyclopaedia*, Vol. 10, page 1071).

The Essenes were an off shoot of the Pharisees.

Thousands of jews would come to Jerusalem from all over the known world during the festival. They came from Parthian, Mede and Elamite; Mesopotamia, Judea and Cappadocia, Pontus Asia, Phrygia Pamphylia, Egypt, Libya, Crete and Arabia. (Acts 2: 9.) If they only had one day in which to prepare for the Passover, it would have been extremely difficult to finish sacrificing all the lambs brought in time. Therefore, they worked on two different time scales. The northern part of the country went with the old way of dating (starting from morning and going to the following morning). The southern part of the country followed the official dating method (from evening to evening). Thus, there were two times when lambs were being killed in the Temple for sacrifice.

The ritual of sacrifice was very elaborate

" I. A lamb was to be bought, approved, and fit for the Passover.

II. This lamb was to be brought by them into the court where the altar was. It was to be sacrificed after the ritual s of incense at the altar. The procedure is described thus:

"III. The Passover is killed in three companies; according as it is said, [Exo 12:6] "and all the assembly of the congregation of Israel shall kill it (the Passover); assembly, congregation, and Israel." The first company enters and fills the whole court: they lock the doors of the court: the trumpets sound: the priests stand in order, having golden and silver vials in their hands: one row silver, and the other gold; and they are not intermingled: the vials had no brims, lest the blood should stay upon them, and be congealed or thickened: an Israelite kills it, and a priest receives the blood, and gives it to him that stands next, and he to the next, who, taking the vial that was full, gives him an empty one. The priest who stands next to the altar sprinkles the blood at one sprinkling against the bottom of the altar: that company goes out, and the second comes in,' &c...

"IV. The blood being sprinkled at the foot of the altar, the lamb flayed, his belly cut up, the fat taken out and thrown into the fire upon the altar, the body is carried back to the place where they sup: the flesh is roasted, and the skin given to the landlord."

(*A Commentary on the New Testament from the Talmud and Hebraica*, John Lightfoot)

For all theoretical and practical reasons and purposes the Calendar Committee has approved both the days and the sacrifice was performed on both the days officially. This is corroborated by the second Century BC Book of Jubilees (which is found today in Ethiopic) and is substantiated by Philo and Josephus.

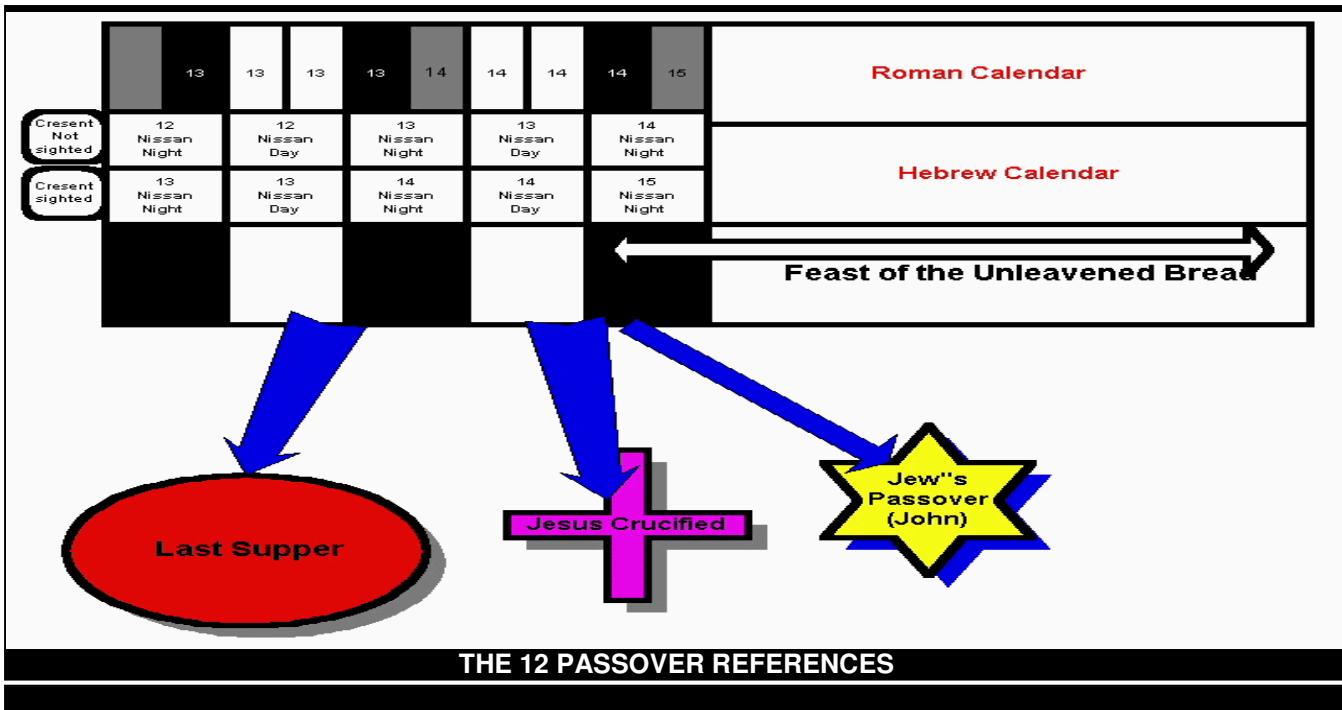
## Jesus the Lamb of God

The early Jewish Christians believed that Jesus was the final fulfillment of the Passover lamb once and for all for the redemption of mankind.

Thus Paul says, "Messiah, our pesach, has been sacrificed for us"  
(1 Corinthians 5:7).

John in his gospel clearly defined that Jesus died exactly at the time when Passover lambs were being sacrificed in the Temple  
(see John 19:14)

none of his bones were broken following the requirement of the pascal lamb  
(John 19:32, 33, 36)



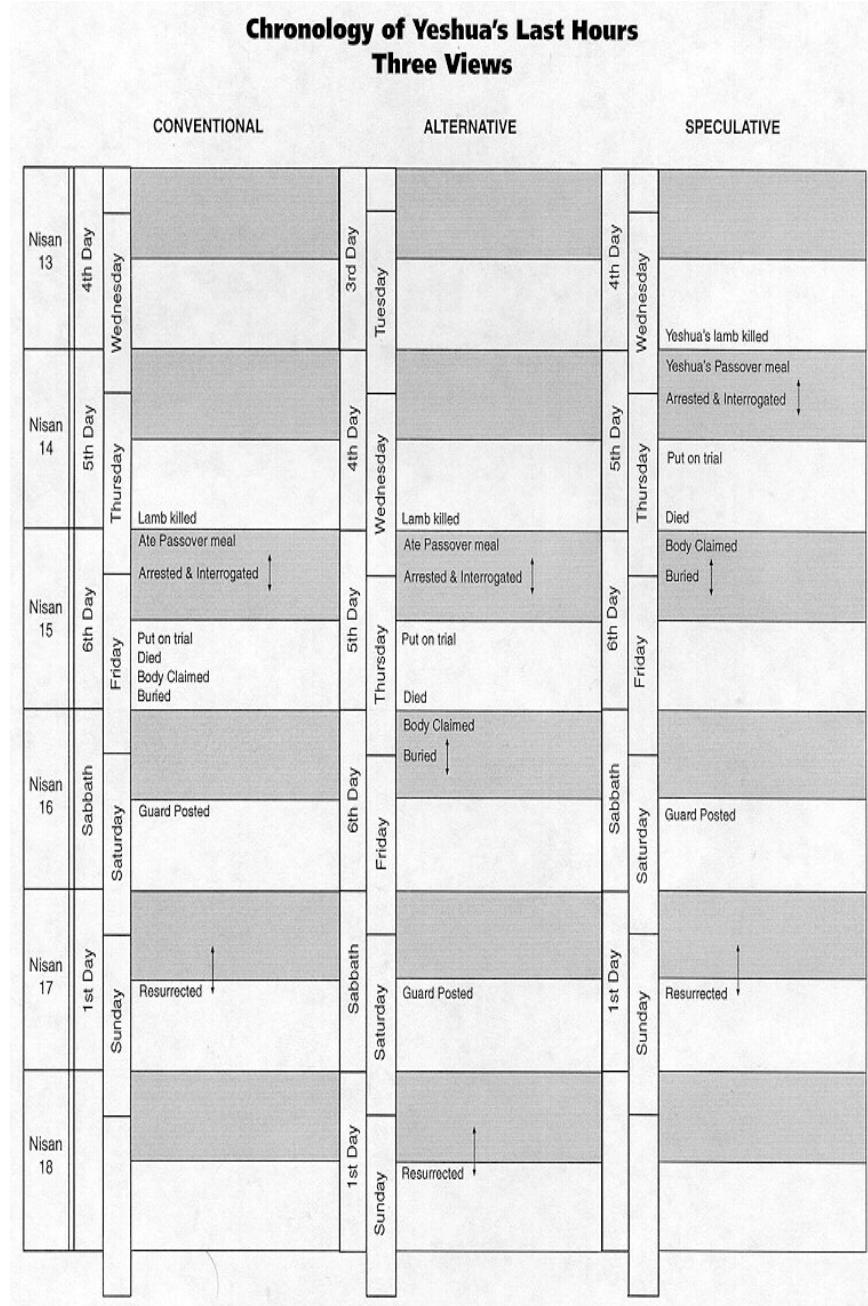
<b>Prior to the Passover</b>	Matthew 26:2 Mark 14:1-2 Luke 22:1-2 John 11:55; 12:1; 13:1
<b>Preparation for the First Day of Passover</b>	Matthew 26:17-19 Mark 14:12 Luke 22:7-9,13
<b>The Eating of the Passover by Jesus and the 12 Disciples</b>	Matthew 26:26-28 Mark 14:17,22-24 Luke 22:14-20 John 13:2,4,26
<b>The Second Day of Passover</b>	John 18:28,39; 19:14

## JESUS OUR PASSOVER

Thus we see that Jesus and his Apostles did eat the Passover following the traditions of the Saducees and Jesus became the Passover Lamb in accordance with the traditions of the Pharisees. Both these were legal Passovers.

## AN ALTERNATE SCHEME

The following are possible alternative views



(source unknown)

A final alternative is given as:

Tuesday	13
	Lamb killed
Wednesday	Ate Passover meal 14 Arrested & Interrogated
	Put on trial
	Died
Thursday	Body Claimed 15 1 Buried
	Guard Posted 1
Friday	16 2
	2
Saturday	17 3
	3
Sunday	Resurrected 18

This has the advantage that it satisfies the three days and three nights of rest in the grave for Jesus.

Mat 12:40 For as Jonah was three days and three nights in the belly of a huge fish, so the Son of Man will be three days and three nights in the heart of the earth.

However early church tradition puts the crucifixion on Friday and uses the counting of days by Hebrews with both beginning and ending days as inclusive.

# Chapter Five

## Seder and the Last Supper

### MAUNDY THURSDAY

The day on which Christians remember the Last Supper is also known as Maundy Thursday. The word *Maundy* comes from the latin word *maundatum* which means "command".

When Jesus and His disciples ate the "*Last Supper*" it was on the first night of the Passover festival, or during the Seder Meal. During this meal Jesus explained to His Disciples that The Bread was *His body* and the wine was *His blood* of the new covenant, shed for the remission of our sins. Jesus instructed us to "Do This in remembrance of Me" (Luke 22:19)

### Seder as observed by Jesus

**Nisan 10—Selection of a lamb:** A one-year-old unblemished male lamb is chosen for the Passover by a member of the household. (In A. D. 33, Nisan 10 fell on 'Palm Monday,' the day Jesus made his untriumphal entry into Jerusalem. It is evident that he was presenting himself as the unblemished sacrifice for the nation on that day.) The slaughter of the lambs would not take place until Nisan 14, the day Jesus was crucified (Friday, April 3, A. D. 33). The basic source for the ancient Passover ceremony is the tractate *Pesachim* (from which the Greek word *pascha* is derived and which is translated as 'paschal' in the RSV of 1 Cor 5:7, 'passover' in most other modern translations) in the Mishnah, a document that was written down in c. A. D. 200 by Rabbi Judah ha-Nassi. Judah had received it via oral tradition dating back to the great Rabbi Hillel, who lived in the century before Christ.

Passover lambs were slain between noon and 3 p.m. on Nisan 14 (recall that there were three hours of darkness, from approximately noon to 3 p.m., when Jesus was on the cross [Mark 15:33]. When Jesus died, the temple curtain was torn in two, from top to bottom [Mark 15:38]—right when the last of the lambs would be on the altar in front of the sanctuary!). In A. D. 70, the last year that the temple was still standing, 270,000 lambs were slain.

**Nisan 13—Searching for leaven:** Usually the evening before the Passover meal was eaten, the *paterfamilias* led his family through the house by candlelight, looking in nooks and crannies for any leaven in the house. No leaven was supposed to be in the home at that time. (Not infrequently, Jews would sell their leaven to their Gentile neighbors and buy it back after the eight days of unleavened bread!)

At the end of the search the father says, "All leaven that is in my possession, that which I have seen and that which I have not seen, be it null, be it accounted as the dust of the earth."

- **Nisan 14—Footwashing:** As guests and family members entered the home to celebrate Passover, a servant or slave would often be there to wash their feet. This was the task of the lowest class of people. (That Jesus did this in John 13, even though he was the *paterfamilias* or head of the family, both symbolizes what he would later do for his disciples [cf. Mark 10:45—"The Son of man did not come to be served, but to serve, and to give my life as a ransom for many"] and embodies his principle that "If anyone wants to be **first**, he shall be **last** of all, and servant of all" [Mark 9:35; cf. also John 13:15].)<sup>1</sup>
- **Non-ritual wine:** Before we partake of the ritual wine, we are permitted to drink wine that has no religious significance. This non-ritual wine is also allowed between the first and second cups of ritual wine, and between the second and third cups.

**First hand-washing:** Once all the guests arrive, we will perform the ritual hand-washing that Jews, from antiquity, have done before every meal. There is some dispute about when the first handwashing was performed. In modern times, it is done prior to the meal and before sitting down. In ancient times it may have been done once all reclined at table and after the first cup of wine was poured.

- **Table setting:** in front of each seat—four glasses for ritual wine, labeled as such (the non-ritual wine glass should not be on the table, but should be given to guests after they arrive and after their feet are washed); one

plate, cutlery, napkin. Several candles on the table. Seating labels in place. *Charoseth*, unleavened bread, vegetables, and vinegar (*karpas*) should all be on the table. As well, representative bottles of wine should be there too, all labeled.

In Exodus 12:8 God instructed the Israelites to eat 3 foods ~ Roasted Lamb (Pesah), to be eaten with bitter herbs (Maror) and unleavened bread, or bread made without yeast (Matzah).

\**Three whole Matzos* (unleavened bread).

A reminder that the Israelites did not have time to wait for the yeast bread to rise because they had to be ready to move when God said. A piece of the middle one is hidden for a child to find.

In the New Covenant this represents the Body of Jesus Christ broken for our sins. As Christians it is a reminder to live so that we are always "ready to go" when Jesus returns. Yeast represents the decaying power of the world and as such represents the evil in the world. God wants His people to be pure.



\**A roasted lamb* ~ placed to the host's right ~

in memory of the lamb sacrificed by Israelites the night before their flight from Egypt.

In the New Covenant Jesus is our final perfect Lamb sacrificed once and for all for ages to ages.

\**A roasted egg* ~ to the left ~

in mourning for destroyed temple.

In the New Covenant this is a Symbol of the free-will offering that was given with the lamb. This represents giving more to God than just what is demanded. This is a gift of love. Jesus is God's ultimate gift. God's law demanded justice, but with the gift of Jesus, God gives us more than justice; He gives us mercy, love and forgiveness.

\**Maror* (bitter herbs) ~ placed in the middle

A reminder of the bitterness of slavery in Egypt.

As Christians we remember that many suffered so that we may know the joy of the good news of Jesus.

\**Charoseth* (chopped almonds, apple, wine, sugar and cinnamon)~

Symbolizes the mortar which the Jews had to mix in making bricks for the king of Egypt.

\**Salt water* ~

to signify the Red Sea which miraculously parted to let the Israelites across.

(Represents the tears of all of God's Saints)

\**Karpas* (celery, parsley, greens)-

The Hebrew word means 600,000 the recorded number who left Egypt.

(These plants stay green all year and represent the everlasting life because of Jesus Christ's Ressurection.)

\**Wine or grape juice* ~ Wine represents JOY.

As the service proceeds, as each plaque is mentioned, each person sips a little of the wine. This means that until we were totally free and out of bondange, joy was incomplete.

(At the Last Supper Jesus said that the wine represented His own life's blood, poured out for us. He had to die so that we could know the total joy of freedom and forgiveness.)

\**Elijah's cup* ~ usually a treasured one filled with wine ~

is placed on the table to await the arrival of the Messiah.

(Jesus said in Matthew 11:14 that John the Baptist was the promised Elijah who was to announce the Messiah's coming. For Christians this cup does not remain untouched. It is shared by everyone at the table in the joy that our hope had come true. The Messiah has come to us and is alive to give our lives eternal joy

- **Reclining at table:** The ancient near eastern custom of total relaxation was not too far from our modern "couch potato with remote control" motif. They would relax around a low table (about 18" off the ground), sprawled out

on pillows, being served by the help. So, take your shoes off, and prepare to have a good time!

**Seating** at Passover is **assigned**: beginning with the head of the family at one end, the guests are to wrap around the table either from the oldest to youngest, or the most important to the least important. Some of you have place names for where you should sit; the rest may sit where they please.

Luk 22:14 And when the hour came, he sat at table, and the apostles with him.

Luk 22:15 And he said to them, "I have earnestly desired to eat this passover with you before I suffer;

Luk 22:16 for I tell you I shall not eat it until it is fulfilled in the kingdom of God."

- **First cup:** Four ritual cups of wine are used for the Passover. The Mishnah says that even the poorest man in Israel must drink the four ritual cups, even if it means selling all his possessions! The wine used was red and warm, a custom we are continuing this evening. A prayer is uttered over each cup, and the four verbs of Exodus 6:6-7 are recited, one over each cup.

After we are seated casually, the first prayer (the *kiddush*, or prayer of sanctification) is uttered by the *paterfamilias*.

"Blessed are you, O Lord our God, king of the universe, who has created the fruit of the vine. . . . And you, O Lord our God, have given us festival days for joy, this feast of the unleavened bread, the time of our deliverance in remembrance of the departure from Egypt. Blessed are you, O Lord our God, who has kept us alive, sustained us, and enabled us to enjoy this season."

The *kiddush*: "Blessed are you, O Lord our God, . . . who has created the fruit of the vine. . . . Blessed are you, O Lord our God, who has kept us alive, sustained us, and enabled us to enjoy this season."

Then the first cup of ritual wine is poured and the first verb of Exodus 6:6-7 is recited by the father:

"I am the LORD, and I **will bring you** out from under the yoke of the Egyptians."

The wine may now be drunk. (After this cup, you may now drink non-ritual wine until the second cup is served. The non-ritual wine may be any of the previously mentioned non-ritual wines, or it may be the wine used for the first cup.)

Luk 22:17 And he took a cup, and when he had given thanks he said, "Take this, and divide it among yourselves;

Luk 22:18 for I tell you that from now on I shall not drink of the fruit of the vine until the kingdom of God comes."

- **The Karpas (bitter herbs and the first dipping):** The head of the house dips bitter herbs (traditionally lettuce or celery) into salt water or vinegar. He dips the bitter herb together with the chief guest of honor (the person on his right), and then the bitter herbs are passed on down the table.

- After all partake of the *karpas*, **all food** is removed from the table. This heightens the interest of the evening, prompting the questions from the youngest son.

- **Second Cup:** poured, but not yet drunk.

- **Questions from the youngest son/least significant person:**

Why is this night different from all other nights? On all other nights we eat leavened or unleavened bread, but this night only unleavened bread.

On all other nights we eat all kinds of herbs, but this night only bitter herbs. Why do we dip the herbs twice?

On all other nights we eat meat roasted, stewed, or boiled, but on this night why only roasted meat?

- **Answer by the father** (recounting the history of Israel from Abraham till Moses and the giving of the Law)<sup>2</sup>:

Acts 7:2-38 (with some lacunae) is read. It is interesting that Stephen's speech so closely parallels the kinds of things that the *paterfamilias* would say at the Passover (though with some interesting twists to it) that one wonders if this was indeed the message that Stephen, as head of his own home, would recite at Passover (for at 7:39 Stephen goes beyond what was to be recited and begins to pronounce his indictment against the religious leaders).

- All food and wine is returned to the table, including the lamb.

- Father now explains the significance of the lamb, bitter herbs, and unleavened bread.

- **Singing of the first half of the Hallel Psalms:** Psalms 113-114.

- Prayer over the Second Cup  
“Blessed are you, O Lord our God, king of the universe, who has created the fruit of the vine. . . .  
**Exodus 6:6b:** “I will deliver you from their bondage”
- **Second hand-washing:** This hand-washing is done out of respect for the unleavened bread that is about to be eaten.
- **The Paschal Lamb, charoseth with vegetables, and two of the unleavened bread wafers are served.**
- **Prayer over the bread** (by the father):  
“Blessed are you, O Lord our God, King of the universe, who brings forth bread from the earth. Blessed are you, O Lord our God, King of the universe, who has sanctified us with your commandments, and commanded us to eat unleavened bread.”
- **Breaking of the bread:**

The host breaks the guest of honor's bread and they dip it together in the *charoseth* and bitter herbs. The guest in turn breaks his neighbor's bread and they dip it together, and so on down the line.

**Luk 22:19** And he took bread, and when he had given thanks he broke it and gave it to them, saying, "This is my body which is given for you. Do this in remembrance of me."

- **The meal may now be eaten.**

After drinking the second cup of wine, any wine that has already been drunk may now be drunk non-ritually.

- **The Third Cup: Prayer and consumption**

After the meal, the third cup is poured. The last of the unleavened bread wafers is blessed, broken, and eaten:

“Blessed are you, O Lord our God, King of the universe, who brings forth bread from the earth. Blessed are you, O Lord our God, King of the universe, who has sanctified us with your commandments, and commanded us to eat unleavened bread.”

**All participants** recite the post-meal grace together, and then the prayer over the wine.

“The name of the Lord be blessed from now until eternity. Let us bless him of whose gifts we have partaken: Blessed be our God of whose gifts we have partaken, and by whose goodness we exist.”

“Blessed are you, O Lord our God, king of the universe, who has created the fruit of the vine. . . .

**Then the father** recites the third verb from Exodus 6:6:

“**I will redeem** you with an outstretched arm and with great judgments.”

Then the wine is drunk.

\*No non-ritual wine may be drunk between the third and the fourth cup.

- **The Fourth Cup and the final Hallel Psalms:**

The fourth cup of wine is poured and blessed by all:

“Blessed are you, O Lord our God, king of the universe, who has created the fruit of the vine. . . .

**Then the father** recites the fourth verb from Exodus 6:6-7:

“Then **I will take** you as my people, and I will be your God; and you shall know that I am the Lord your God, who brought you out from under the burdens of the Egyptians.”

**Luk 22:20** And likewise the cup after supper, saying, "This cup which is poured out for you is the new covenant in my blood.

**Psalm 115-118 are now sung** as a closing hymn

**1Co 11:23** For I received from the Lord what I also delivered to you, that the Lord Jesus on the night when he was betrayed took bread,

**1Co 11:24** and when he had given thanks, he broke it, and said, "This is my body which is for you. Do this in remembrance of me."

**1Co 11:25** In the same way also the cup, after supper, saying, "This cup is the new covenant in my blood. Do this, as often as you drink it, in remembrance of me."

**1Co 11:26** For as often as you eat this bread and drink the cup, you proclaim the Lord's death until he comes.

The Jews associated four cups with Exodus 6.6-7:

The four cups of wine correspond to these "four expressions of redemption.

the redemption from bondage did not take place in one sudden flash. When the Torah describes the transition from slavery to freedom, it uses four different words to indicate four stages of transformation. These four "expressions of redemption" are

Cup 1 "I will bring you out" [deliverance] *V'hotzaiti* -- "and I removed you"

Cup 2 "I will rid you of their bondage" [freedom] *V'hitzalti*-- "and I rescued you"

Cup 3 "I will redeem you" [redemption] *V'go'alti* -- "and I redeemed you"

Cup 4 "I will take you for my people and I will be your God" [consummation] *V'lakachti* -- "and I took you"

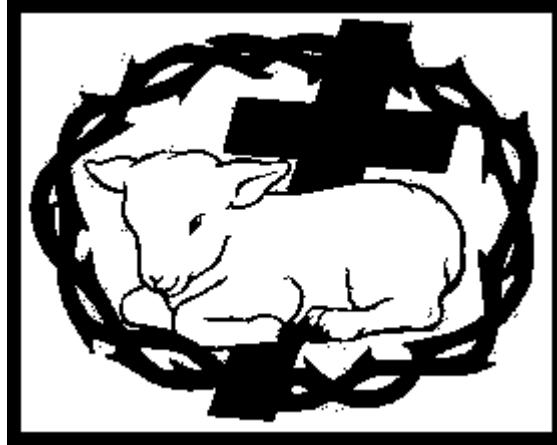
Even "the poorest in Israel . . . must not give them less than four cups of wine to drink" (Mishnah, *Pesachim* 10.1). Why wine? Because it "makes glad the heart of man" (Psalm 104.15; Tosefta, *Pesachim* 10.4) and as such is suitable to commemorate freedom.

"History is what happened to someone else.  
Memory is what happened to me".

"The most important gift one generation can give to the next is the knowledge of the journey those before us took, and the sacrifices they had to make, to bring us to where we are. Without that knowledge, we travel blindly. If we forget what our parents fought for, we may have to fight for it again. Hindsight is the necessary tutor of foresight".

## Chapter six

# LAMB AND JESUS



Passover is a historical reenactment of a historical event in the life of the Hebrew nation. The passover ceremony describes these events in a graphic way so that the generations that follow will remember that. Here is the instruction:

Exodus. 12:1 The LORD said to Moses and Aaron in Egypt,

2. "This month is to be for you the first month, the first month of your year.

→ *This is a new beginning of freedom for the Jewish nation, So was it for the New Israel on the ultimate fulfilment of the Passover. You must be born again into a new life into a new community called church.*

3 Tell the whole community of Israel that on the tenth day of this month each man is to take a lamb for his family, one for each household.

→ *Notice that this lamb is not for the individual person alone, it is for the family - the household. The new covenant of freedom is not for the individuals, it is meant for the household. It can even be a neighborhood as the next verse shows. Salvation is for the household including infants.*

4 If any household is too small for a whole lamb, they must share one with their nearest neighbor, having taken into account the number of people there are. You are to determine the amount of lamb needed in accordance with what each person will eat.

5 The animals you choose must be year-old males without defect, and you may take them from the sheep or the goats.

→ *The sacrifice must be an adult blemishless sheep or goat (from Jews or Gentiles). Jesus was 30 years old, the prescribed adult age for entering into religious service when he entered into the ministry. His ancestry was not Jewish alone, but both Jewish and Gentile as Mathew points out. They included not only saints, but also sinners. Sheep and the Goats usually refers to the righteous and the unrighteous, saints and sinners as in*

→ *Mat 25: 32-33 All the nations will be gathered before him, and he will separate the people one from another as a shepherd separates the sheep from the goats. He will put the sheep on his right and the goats on his left.*

→ *During the temple period, the lamb was to be certified blemishless by the priests. There used to be a class of priest shepherds who kept these lambs for sacrifice just outside the city of Jerusalem. It is probably to these shepherds, the angels gave the message of the birth of Jesus the ultimate sacrificial lamb. This indeed was the glad tidings of*

great joy.

*Luke 2: 10-12 But the angel said to them, "Do not be afraid. I bring you good news of great joy that will be for all the people. Today in the town of David a Savior has been born to you; he is Christ the Lord. This will be a sign to you: You will find a baby wrapped in cloths and lying in a manger."*

### **John the High Priest cum Prophet selected Jesus**

► *.John 1:29 Behold the lamb of God that takes away the sins of the world.*

#### **John was Priest John was born of Zechariah and Elizabeth both of Priestly family**

► *(Luke 1: 5-11 In the time of Herod king of Judea there was a priest named Zechariah, who belonged to the priestly division of Abijah; his wife Elizabeth was also a descendant of Aaron.) soon after Zachariah served in the Holy of Holies. Once when Zechariah's division was on duty and he was serving as priest before God, he was chosen by lot, according to the custom of the priesthood, to go into the temple of the Lord and burn incense. And when the time for the burning of incense came, all the assembled worshipers were praying outside. Then an angel of the Lord appeared to him, standing at the right side of the altar of incense*

► **John was Prophet : Like Elijah**

► **John was filled with the Holy spirit from birth (from the womb ?)**

*.Luke 1:15\17 for he will be great in the sight of the Lord. He is never to take wine or other fermented drink, and he will be filled with the Holy Spirit even from birth.*

*Many of the people of Israel will he bring back to the Lord their God.*

*And he will go on before the Lord, in the spirit and power of Elijah, to turn the hearts of the fathers to their children and the disobedient to the wisdom of the righteous--to make ready a people prepared for the Lord."*

#### **Blemishless Lamb: Chosen**

► *Must live within the house as a member – loved by the children for three full days*

6. Take care of them until the fourteenth day of the month,

► *The lamb was to be part of the family living within the family rooms, playing with the children and being loved by them. This lamb was to become so much part of their life that the sacrifice would have been so painful. This is the substitution of the person. As the lamb was to be sacrificed in the afternoon on the fourth day, Jesus was in the eye of the community for three and a half years.*

when all the people of the community of Israel must slaughter them at twilight.

► *All the people will together, some with great regret, by order and compulsion, sacrificed the perfect lamb. The substitution is complete and acceptable only when this is done.*

► *Mat. 27: 22 "What shall I do, then, with Jesus who is called Christ?" Pilate asked. They all answered, "Crucify him!"*

*Salvation is effectual only when one accepts the substitutionary death of Jesus as ones own. Jesus Christ is called the "Lamb of God" and "the Lamb that was slain" (John 1:29; Rev. 13:8). Paul says, "Christ, our Passover lamb, has been sacrificed" (1 Cor. 5:7)*

Then they are to take some of the blood and put it on the sides and tops of the doorframes of the houses where they eat the lambs.

- After 31/2 years living with the community not going into gentile territory, Jesus was given over by the hand of the Priest Judas Iscariot and sacrificed at twilight exactly on the Pass over day.
- Mark 15:33 At the sixth hour darkness came over the whole land until the ninth hour.

34 And at the ninth hour (slaughter them at twilight) Jesus cried out in a loud voice, "Eloi, Eloi, lama sabachthani?"-- which means, "My God, my God, why have you forsaken me?"

35 When some of those standing near heard this, they said, "Listen, he's calling Elijah."

36 One man ran, filled a sponge with wine vinegar, put it on a stick, and offered it to Jesus to drink. "Now leave him alone. Let's see if Elijah comes to take him down," he said.

37 With a loud cry, Jesus breathed his last.

Usually the lambs are killed for the family in the front door frame. The killed lamb is hung from the door post and skinned. According to the instructions given they were to put the blood on the lintels and side posts. The blood that dripped from the lamb will form a pool at the foot. The whole scene is a typical picture of the crucified Christ. It was this cross and the blood that saved the Israelites.

John 19:30 When he had received the drink, Jesus said, "It is finished." With that, he bowed his head and gave up his spirit.

31 Now it was the day of Preparation, and the next day was to be a special Sabbath. Because the Jews did not want the bodies left on the crosses during the Sabbath, they asked Pilate to have the legs broken and the bodies taken down.

32 The soldiers therefore came and broke the legs of the first man who had been crucified with Jesus, and then those of the other.

33 But when they came to Jesus and found that he was already dead, they did not break his legs.

34 Instead, one of the soldiers pierced Jesus' side with a spear, bringing a sudden flow of blood and water.

35 The man who saw it has given testimony, and his testimony is true. He knows that he tells the truth, and he testifies so that you also may believe.

36 These things happened so that the scripture would be fulfilled: "Not one of his bones will be broken,"

37 and, as another scripture says, "They will look on the one they have pierced."

38 Later, Joseph of Arimathea asked Pilate for the body of Jesus. Now Joseph was a disciple of Jesus, but secretly because he feared the Jews. With Pilate's permission, he came and took the body away.

39 He was accompanied by Nicodemus, the man who earlier had visited Jesus at night. Nicodemus brought a mixture of myrrh and aloes, about seventy-five pounds.

40 Taking Jesus' body, the two of them wrapped it, with the spices, in strips of linen. This was in accordance with Jewish burial customs.

41 At the place where Jesus was crucified, there was a garden, and in the garden a new tomb, in which no one had ever been laid.

42 Because it was the Jewish day of Preparation and since the tomb was nearby, they laid Jesus there.

43 That same night they are to eat the meat roasted over the fire, along with bitter herbs, and bread made without yeast.

9 Do not eat the meat raw or cooked in water, but roast it over the fire--head, legs and inner parts.

10 Do not leave any of it till morning; if some is left till morning, you must burn it.

11 This is how you are to eat it: with your cloak tucked into your belt, your sandals on your feet and your staff in your hand. Eat it in haste; it is the Lord's Passover.

12. "On that same night I will pass through Egypt and strike down every firstborn--both men and animals--and I will bring judgment on all the gods of Egypt. I am the LORD.

 *All mankind deserves death. The angel of death will strike both the Israel and the Egyptian first borns. But those who are protected by the blood of the lamb will be passed over. Same way though all have sinned and have fallen short of the glory of God, the blood of Jesus will spare them if they are willing to apply it themselves. It is not predestination, it is free choice.*

21 Then Moses summoned all the elders of Israel and said to them, "Go at once and select the animals for your families and slaughter the Passover lamb.

22 Take a bunch of hyssop, dip it into the blood in the basin and put some of the blood on the top and on both sides of the doorframe. Not one of you shall go out the door of his house until morning.

23. When the LORD goes through the land to strike down the Egyptians, he will see the blood on the top and sides of the doorframe and will pass over that doorway, and he will not permit the destroyer to enter your houses and strike you down.



### THE COMPARISON OF PASSOVER AND JESUS

#### 1. **TIME**

2. Jesus died on the cross at the time of Passover at the appointed time. We're saved by Christ the Substitute, who gave his life in our stead on the cross at the same hour the Passover lambs were being slain at the Jewish temple in Jerusalem. We are not saved by Christ's Example or by his teaching.

#### 3. **Choice**

 Ex. 12:5 one year old Vs 30 years old

 **DESTITUTION**

Ex. 12:5 we are redeemed ``with the precious blood of Christ, a lamb without blemish or defect" (1 Peter 1:19). He was without sin (Heb. 4:15).

#### 4. Kept under eyes

► Ex. 12:6 refers in the wider sense three and a half years of the ministry of Jesus . But in John 12:1 we find that Jesus came to the town of Bethany six days before the Passover.... Since Passover was celebrated on the 14th, this would mean that Jesus came to Bethany on the ninth. The next day [i.e.10th] Jesus rode into Jerusalem along with the paschal lambs on a colt He remained within the temple premises all the three days under scrutiny of the priests (Matthew 21:1, 9-12, 17-18, 23; 24:1, 3; 26:1-5). In the higher level of timing, these four days refers to the Messiah being hid from the world in heaven with the Father for 4,000 years from the fall of Adam.

##### 5. Kill it

Ex. 12:6 Heb. 9:22 1 cor. 5:7

The meaning of sacrifice as a sacrifice instead of self.

##### 6. Bones not broken

Ex. 12:46 Jn. 19:33-36 Ps. 34:20

##### 7. Applied Correctly

Ex 12:7 Jn 3:36

##### 8. Meat eaten at home.

Ex. 12:8-11 1 cor. 5:7-8

##### 9. Provides protection

Ex. 12:12-13 1 Jn. 2:2 1 Jn. 4:10 Heb. 10:10

##### 10. Memorial Supper

Ex. 12 42

Just as the blood of the Pascal lamb was a protection against the death of the firstborn who were covered, so is the blood of Jesus to those who have accepted Jesus' sacrifice as their own.



## Chapter Seven

### THE FEAST OF THE UNLEAVENED BREAD



Starting the 15<sup>th</sup> of Nissan till 21<sup>st</sup> for Seven Days is the Feast of the Unleavened Bread. During Passover, no food with leaven is permitted. Leavening is a fermenting process in which yeast turns the food sour. The following five kinds of grains are considered yeast contained and are avoided; barley, wheat, rye, oats, and spelt. Although wine is fermented, it doesn't enter into the category of leaven because it is not made from one of these five types. The question whether the wine at the Last Supper was fermented alcoholic wine is debated. This is because wine represents mirth and joy and is used as such in the Biblical symbolism throughout. Leaven symbolizes sin. Unleavened Bread speaks of sanctification. God told the Jews to cleanse all leaven from their homes and eat only unleavened bread, matzos, for seven days, symbolizing a holy walk with Him

Jesus is the "Bread of Life" without sin. Born in Bethlehem. In Hebrew, Bethlehem means house of bread. Just as matzoth is striped and pierced, so was the Messiah. This Feast falls on the day Jesus was buried.

#### *The Regulations*

. Exodus 12:15-20

For seven days you are to eat bread made without yeast. On the first day remove the yeast from your houses, for whoever eats anything with yeast in it from the first day through the seventh must be cut off from Israel. On the first day hold a sacred assembly, and another one on the seventh day. Do no work at all on these days, except to prepare food for everyone to eat – that is all you may do. Celebrate the Feast of Unleavened Bread, because it was on this very day that I brought your divisions out of Egypt. Celebrate this day as a lasting ordinance for the generations to come. In the first month you are to eat bread made without yeast, from the evening of the fourteenth day until the evening of the twenty-first day. For seven days no yeast is to be found in your houses. And whoever eats anything with yeast in it must be cut off from the community of Israel, whether he is an alien or native-born. Eat nothing made with yeast. Wherever you live, you must eat unleavened bread.

31- 34

During the night Pharaoh summoned Moses and Aaron and said, ``Up! Leave my people, you and the Israelites! Go, worship the Lord as you have requested. Take your flocks and herds, as you have said, and go. And also bless me.'' The Egyptians urged the people to hurry and leave the country. ``For otherwise," they said, ``we will all die!" So the people took their dough before the yeast was added, and carried it on their shoulders in kneading troughs wrapped in clothing....

39-42

With the dough they had brought from Egypt, they baked cakes of unleavened bread. The dough was without yeast because they had been driven out of Egypt and did not have time to prepare food for themselves. Now the length of time the Israelite people lived in Egypt was 430 years. At the end of the

430 years, to the very day, all the Lord's divisions left Egypt. Because the Lord kept vigil that night to bring them out of Egypt, on this night all the Israelites are to keep vigil to honor the Lord for the generations to come.

See also Exodus 13:3-9; Leviticus 23:6-8; Numbers 28:17- 21 ; Deuteronomy 16: 3-4;8

Leaven in the bible both in the Old and the New always symbolized. The basis of Christian walk is to be sinless. Yeast puffs up the dough. Christians are to walk humbly with the Lord. Well, in the Bible, leaven symbolizes error or evil. It is the substance that causes fermentation, decay and mutation of the original into another.

Let us look at the occurrences in the Old Testament:

**They were always the food served to Angels:**

**Abraham**

**Genesis 18:6-8** And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf tender and good, and gave it unto a young man; and he hasted to dress it. And he took butter, and milk, and the calf which he had dressed, and set it before them [the Eternal and two angels]; and he stood by them under the tree, and they did eat.

**Lot**

**Genesis 19:3** And he [Lot] pressed upon them [the two angels] greatly; and they turned in unto him, and entered into his house; and he made them a feast, and did bake unleavened bread, and they did eat.

**Gideon**

**Judges 6:19-21** . . . Gideon . . . made ready a kid, and unleavened cakes . . . and the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth, and he did so. Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes . . .

Whereever Angel of the Lord is mentioned it is likely that it was the Preincarnate form of Christ that is probably intended.

**In all Levitical sacrifices whenever bread was involved unleavened bread was used.**

**Leviticus 2:4-5** And if thou bring an oblation of a meat offering baken in the oven, it shall be unleavened cakes of fine flour mingled with oil, or unleavened wafers anointed with oil. And if thy oblation be a meat offering baken in a pan, it shall be of fine flour unleavened, mingled with oil.

**Leviticus 6:16** And the remainder thereof shall Aaron and his sons eat: with unleavened bread shall it be eaten in the holy place; in the court of the tabernacle of the congregation they shall eat it.

**Leviticus 7:12** If he offer it for a thanksgiving, then he shall offer with the sacrifice of thanksgiving unleavened cakes mingled with oil, and unleavened wafers anointed with oil, and cakes mingled with oil, of fine flour, fried.

**I Chronicles 23:29** Both for the shewbread, and for the fine flour for meat offering, and for the unleavened cakes, and for that which is baked in the pan, and for that which is fried, and for all manner of measure and size.

**Consecration of the Priests**

**Exodus 29:1, 2, 23** And this is the thing that thou shalt do unto them to hallow them, to minister unto me in the priest's office: Take one young bullock, and two rams without blemish, And unleavened bread, and cakes unleavened tempered with oil, and wafers unleavened anointed with oil: of wheaten flour shalt thou make them . . . And one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened bread that is before the Lord.

**Leviticus 8:26-27** Take Aaron and his sons with him, and the garments, and the anointing oil, and a bullock for the sin offering, and two rams, and a basket of unleavened bread . . . . And out of the basket of unleavened bread, that was before the Lord, he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat, and upon the right shoulder: And he put all upon Aaron's hands, and upon his sons' hands, and waved them for a wave offering before the LORD.

### **Consecration of the Nazarites**

**Numbers 6:15-19** And a basket of unleavened bread, cakes of fine flour mingled with oil, and wafers of unleavened bread anointed with oil, and their meat offering, and their drink offerings. And the priest shall bring them before the Lord, and shall offer his sin offering, and his burnt offering: And he shall offer the ram for a sacrifice of peace offerings unto the Lord, with the basket of unleavened bread: the priest shall offer also his meat offering, and his drink offering. And the Nazarite shall shave the head of his separation at the door of the tabernacle of the congregation, and shall take the hair of the head of his separation, and put it in the fire which is under the sacrifice of the peace offerings. And the priest shall take the sodden shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazarite, after the hair of his separation is shaven.

It thus invariably symbolizes sinless nature.

In the New Testament Leaven is always used as a symbol of sin, error, heresy and evil. The idea is clearly stated by Paul.

**I Corinthians 5:6-8** Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our Passover is sacrificed for us: Therefore let us keep the Feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth.

**Galatians 5:9** A little leaven leaveneth the whole lump.

Jesus Uses it as such in the following cases;

**Matthew 16:6-12** Then Jesus said unto them, Take heed and beware of the leaven of the Pharisees and of the Sadducees. And they reasoned among themselves, saying, It is because we have taken no bread. Which when Jesus perceived, He said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that He bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees.

**Mark 8:15** And He charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod.

**Luke 12:1 . . .** Beware ye of the leaven of the Pharisees, which is hypocrisy.

Some tend to think in the Kingdom Parables leaven is the symbol of the gospel because of erroneous interpretation. (Please see the articles on the Kingdom Parables) In these references Jesus is pointing to the era of errors and heresies that will come into the Church.

**Matthew 13:33** Another parable spake He unto them; The kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened.

**Luke 13:20-21** And again He said, Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

### **Feed on the Word**

During the festival of the Unleavened Bread they were to cease from daily work. It is to show that we are being saved not by works of righteousness. The person of Christ saves us. So walk in Him. Walk with Him. The Sabbath is always for worship. Thus the seven days ( Seven is the fullness of time - all time) i.e. walk closely with the Lord worshipping and serving Him all the days of your life. Ultimately we will enter into our rest with the Lord eternally. For all believers the period soon after the conversion is a period of intense experience. In order to grow in the grace and knowledge of Jesus Christ (2Pet 3:18), they need to be fed properly and be anchored properly before they could go on with normal life. Prayers, Study of the Word of God and being alone with God are essential during this period until they become a way of life. The feast of the unleavened bread indicates this early period and their ritual necessity. Even to be normally related with the rest of the Christians will take time. So this festival paints the new creation man in its formation until he is incorporated fully in the body of Christ.

### **From Death to Life.**

The Jewish tradition requires the entire family to search out for any yeast or yeast infected flours or breadcrumbs etc to be hunted down and burned before the Passover dinner is celebrated. To make it symbolic very often mothers will spread breadcrumbs in visible places so those children could collect it. Jesus was crucified on the day of Passover. He was then buried in a newly hewn cave tomb. The body of Jesus would not decay in the grave. God the Father would not "allow thine Holy One to see corruption (Psalm 16:10; Acts 2:27). The Feast of Unleavened Bread proclaims that Christ's physical body would not experience the ravages of death while in the grave; for He was sanctified (set apart) by God the Father and sinless in nature. The basic nature of sin is selfishness. The sin of Adam was that he wanted to be like God. This puffing up was the cause of the fall of the angels and still is the cause of all problems in this world. Decay and death are the natural result of such a stand. This was reversed in Jesus who came to serve and be given as a ransom for many. Therefore death could not hold him "because it was impossible for death to keep its hold on him." (Act.2:24)

In the same way those who have received Jesus in their lives will now go over from death to life. This is what Jesus declared in the Last Supper breaking the Unleavened Bread of the Passover Dinner. Jesus's body is the true Unleavened Bread.

Jn 6:53 Jesus said to them, "I tell you the truth, unless you eat the flesh of the Son of Man and drink his blood, you have no life in you.

54 Whoever eats my flesh and drinks my blood has eternal life, and I will raise him up at the last day.

55 For my flesh is real food and my blood is real drink.

56 Whoever eats my flesh and drinks my blood remains in me, and I in him.

57 Just as the living Father sent me and I live because of the Father, so the one who feeds on me will live because of me.

58 This is the bread that came down from heaven. Your forefathers ate manna and died, but he who feeds on this bread will live forever."

59 He said this while teaching in the synagogue in Capernaum.

This declaration was made in the synagogue.

Jn 11:25 "I am the resurrection and the life. He who believes in me will live, even though he dies;

26 and whoever lives and believes in me will never die. Do you believe this?"

### **The Process of Unleavened Bread Making**

Early church made their Unleavened Bread meticulously. Until recently the priests in the Malankara Churches made their own bread. This process is symbolic and significant."A grain of wheat is, first of all a seed. The heart of the grain, so to speak, is the germ, or the embryo. This is the part which, if the seed is planted, will develop into a new plant, and it is logically where most of the vitamins and minerals are stored. The major portion of the seed, the endosperm, contains the gluten-forming proteins glutenin and gliadin, and starch food for the developing embryo. Surrounding the endosperm is a layer of aleurone cells (another protein) and several layers of bran, covered by a thin husk. " Hence the Unleavened Bread was made with hand ground whole wheat which contained the germ of life. This is based on the regulation:In **Leviticus 2:14**, which reads, "If you offer a grain offering of your firstfruits to the Lord, you shall offer . . . green heads of grain roasted on the fire, beaten from *full* heads"

## Chapter Eight

# FEAST OF THE FIRST FRUITS

### FIRST FRUITS: WAVING OF THE SHEAF



► YHVH spoke to Moses, saying, 'Speak to the children of Israel, and say to them: 'When you come into the land which I give to you, and reap its harvest, then you shall bring a sheaf of the Firstfruits of your harvest to the priest. He shall wave the sheaf before YHVH, to be accepted on your behalf; on the day after the Sabbath the priest shall wave it" Leviticus 23:9-11.



This regulation for the first fruits are common for all types of harvest. However the First Day (Sunday) following the Pesach was a special day when the first fruits of Barley was presented in the temple. When the barley is ready to be reaped which fell during this period, one sheaf from the standing harvest is cut with a sickle and is brought to the priest. The priest was then to take this sheaf and wave it before the Lord in the Temple. This was to be done "the day after the sabbath." i.e on the Sunday following the Passover. Among the Malankara Syrian Christians, the sheaf is tied in a bundle and is hung in front of the granary. Prescribed offerings and sacrifices were also to be presented along with the sheaf. The Hebrew word for "sheaf" is omer. An omer is defined as "a measure of dry things, containing a tenth part of an ephah." The definition of an omer being a tenth part of an ephah is found in Exodus 16:36. An ephah contains 10 omers of grain. Thus along with the sheaf one omer full of the grain was also presented at the temple.

## All first Fruits are Holy

The Children of Israel clearly understood the meaning of this feast and that which were the firstfruits of their labour. It spoke of the firstfruits of the harvest and of the firstborn of both man and beast. The firstfruits were considered the choicest. The firstfruits were holy unto the Lord. The firstborn of both man and beast were sanctified and presented to the Lord (Exodus 13:2 ;11-13, 22:29). Thus all the firstborn were to be dedicated to the Lord. They were to be the Priests. (These were redeemed by delegating the priesthood to Levites) . Even today in every Christian family, the eldest son was to become an evangelist. The firstfruits of the earth were to be presented to the Lord in praise and thanksgiving. At times they were also presented to the priests and the Levites (Lev. 19:23-25. Neh 10:34-39). All the firstfruits belonged to God for they were holy.

This feast always occurred on the 1<sup>st</sup> day of the week *i.e . on Sunday*. The feast portrays evidently the resurrection of Jesus. Firstfruits prophetically speaks of the resurrection of the Jesus from the dead. He rose again defeating death on the first day of the week. That "one sheaf" represented the whole harvest. It was the prelude and the guarantee of a plentiful harvest to follow.

### The Seventeenth of Nisan

**The theme of the festival of First Fruits is resurrection and salvation. There are several important events that happened on this day in the Bible.**

1. **On this day Noah's ark rests on Mount Ararat (Gen. 8:4). It was the beginning of the new man giving man another chance with a clean slate.**
2. Joseph in a dream saw eleven sheaves bow down before his sheaf. The interpretation is clear, as it showed that his eleven brothers would bow down before him (Genesis 37:5-11). Joseph is a type of suffering servant, the Mesiah. Like Joseph, Jesus was rejected by his brothers and was later brought to glory because he maintained a righteous life. The Jews were indeed expecting a mesiah Mesia-Ben-Yusuf (son of Joseph) Just as the sheaf of Joseph stood up and all the eleven bowed down before it, the first fruit Jesus is glorified
3. **Israel crosses the Red Sea (Ex. 3:18; 5:3; 14). This day Israel received a new chance to live a free life.**
4. **Israel eats the first fruits of the Promised Land (Joshua 5:10-12). The manna that God gave from Heaven during the days in the wilderness ceased on the sixteenth day of Nisan after the people ate of the corn of the land. The day following was the seventeenth of Nisan, the day when the children of Israel ate the first fruits of the Promised Land. Manna was the food for the journey, but on entering the Promised Land the temporary food stopped and the permanent residence and provisions take effect for all believers. Again this was a new start in a new land with all the privileges thereof.**
5. In Psalm 126, which is a Song of the degrees we see the significance more clearly. Song of degrees are songs sung as the first fruits were carried to the temple - as the believers went up the steps of the temple one by one carrying the first fruits. This is a prophetic Psalm. "A song of ascents. When the LORD brought back the captives to Zion, we were like men who dreamed. Our mouths were filled with laughter, our tongues with songs of joy. Then it was said among the nations, "The LORD has done great things for them." The LORD has done great things for us, and we are filled with joy. Restore our fortunes, O LORD, like streams in the Negev. Those who sow in tears will reap with songs of joy. He who goes out weeping, carrying seed to sow, will return with songs of joy, carrying sheaves with him"
6. In His first advent, Jesus went forth weeping bearing precious seed on the streets of Jerusalem. At the Second Coming, He will come with rejoicing at the time of the great harvest, bringing His sheaves with Him. He will then take up his seat on the throne of Israel.
7. It also speaks of the final harvest when the elect will be taken to his presence Mathew 13 :37-43 describes it: "The one who sowed the good seed is the Son of Man. The field is the world, and the good seed stands for the sons of the kingdom. ..... The Son of Man will send out his angels, and they will weed out of his kingdom everything that causes sin and all who do evil. .. Then the righteous will shine like the sun in the kingdom of their Father.

**Haman was defeated on this day(Esther 3:1-6). A decree was sent out on the thirteenth of (On the day when the Passover lamb was to be killed) that all the Jews would be killed (Es, 3:12). Upon hearing this news,**

the sixteenth of Nisan, Esther risked her life when she came to King Ahasuerus thereby saved the elect. This was on the sixteenth day of Nisan. On the seventeenth of Nisan Haman was hanged.

### Jesus Is the First Fruits of the Harvest

- Jesus is the firstborn of Mary (Matthew 1:23-25).
- Jesus is the first-begotten of God the Father (Hebrews 1:6).
- Jesus is the firstborn of every creature (Colossians 1:15).
- Jesus is the first-begotten from the dead (Revelation 1:5).
- Jesus is the firstborn of many brethren (Romans 8:29).
- Jesus is the first fruits of the resurrected ones (1 Corinthians 15:20,23).
- Jesus is the beginning of the creation of God (Revelation 3:14).
- Jesus is the preeminent One (Colossians 1:18).

**Jesus is indeed the Most Holy One of God and is sanctified by the Father. Jesus is the first, the choicest, the preeminent One. He is both the firstborn of God and the first fruits unto God. Jesus is the sheaf of the first fruits.**

On that day Jesus resurrected from the dead and went up to His Father and presented himself as the first fruit of all New Creation Man (John 12:24; 1 Cor 15:16-20). He told Mary not to hang on to him because he has to present himself before the Father first before declaring the harvest season open. Jesus celebrated the festival of First Fruits by offering Himself as the first fruits of all generations of believers (Mat. 27:52-53).

"But now Christ is risen from the dead, and has become the Firstfruits of those who have fallen asleep" 1Cor 15:20.

This feast also represents the resurrection of the believer. "But now is risen from the dead, and has become the Firstfruits of those who have fallen asleep. For since by man came death, by Man also came the resurrection of the dead. For as in Adam all die, even so in all shall be made alive. But each one in his own order: the Firstfruits, afterward those who are the 's at His coming" 1Corinthians 15:20-23.

*But now Christ has been raised from the dead, the first fruits of those who are asleep. For since by a man came death, by a man also came the resurrection of the dead. For as in Adam all die, so also in Christ all shall be made alive. But each in his own order: Christ the firstfruits, after that those who are Christs' at His coming (1 Corinthians 15:20-23).*

# Chapter Nine

## PENTECOST

"And you shall count for yourselves from the day after the Sabbath (*Firstfruits*), from the day that you brought the sheaf of the wave offering: seven Sabbaths shall be completed. Count fifty days to the day after the seventh Sabbath. Then you shall offer a new grain offering to YHVH. You shall bring from your dwellings two wave loaves of two-tenths of an ephah. They shall be of fine flour; they shall be baked with leaven. They are the Firstfruits to YHVH"

Leviticus 23:14-17.

The Torah refers to the holiday of Shavuot with three names,

1. Chag HaKatzir (The Festival of Harvest),
2. Yom HaBikkurim (Day of the First Fruits)

**Bikkuwr** Hebrew #1061 *bikkuwr*, "bikkoor", from #1069 *bakar* (to burst the womb, bear or make early fruit, firstborn, firstling), the firstfruits of the crop, hasty fruit.

**Re'shiyth** Hebrew #7225 *re'shiyth* pronounced "ray-sheeth", from the same root as #7218 *ro'sh* (the head, captain, chief, first), the first, in place, time, order or rank; beginning, chief, firstfruits; principal.

**Aparche** Greek #536 *aparche* pronounced "ap-ar-khay", from a composite of #575 *apo* (separation, departure) and #756 *archomai* (to commence, begin), a beginning of sacrifice, firstfruit

3. Shavout (Festival of the Week of Weeks). Hebrew #7620 *shabuwaor* *shabuah* or *shebuah* pronounced "sheb-oo-aw", "seven, a week. Pentecost is the Greek name. "Pente" in Greek literally means fifty. This feast always occurs fifty days or a week of weeks after Firstfruits, in May or June (Leviticus 23:15). (From the Greek #4005 *pentekoste*, pronounced "pen-tay-kos-tay", feminine of #4004 *pentekonta*, (fifty), fiftieth from Passover, the festival of Pentecost)

### The Festival of Harvest

On the first day of the week following Passover, the cereal harvest began. The first of the grain to ripen, which was sown in winter - a time when germination is difficult, was barley. First Sheafs of Barley were waived on the third day of the Passover. The counting of the Omer began at this feasts of Firstfruits. Following this other cereals get ripened. The last cereal to ripen during the season was the wheat. The grain harvest in Palestine lasted seven weeks. It began with the barley harvest during Passover and ended with the harvesting of wheat at Pentecost. Wheat is the last cereal to ripen. Pentecost was thus the concluding festival of the grain harvest, just as the Last Great Day concluded the fruit harvest (*Jewish Encyclopedia*, "Pentecost")

### Day of the First Fruits

There are three designations of the term, "firstfruits" (Hebrew: *bikkurim*):

1. the "firstfruits of the harvest," or waving of the sheaf
2. the "bread of the first-fruits," or the two baked loaves of made out of new wheat with yeast and offered on the Table of Presence, and
3. the firstfruits of all the land (Hebrew: *reshit*), (**Exodus 23:19, Deuteronomy 26:2**), taken out of the seven special products of Palestine: wheat, barley, grapes, figs, pomegranates, olive oil, and honey.



The amount of this *reshit* was a *ma'aser*, or tithe. Thus the concept of the firstfruits is closely related to that of the tithe (*Jewish Encyclopedia*, article "Firstfruits").

The firstfruits from this harvest were to be offered at the Pentecost. The Mishnah describes a colorful procession in which farmers from small villages would gather in a large town to go together to Jerusalem. "Arise, let us go up to Zion, to the House of our God," the leader would announce as they set out on their Temple court, the priests would welcome them with hymns and psalms.

"Those who lived near [Jerusalem] brought fresh figs and grapes, but those from a distance brought dried figs and raisins [for fresh fruit would rot on the way]. An ox with horns bedecked with gold and with an olive crown on its head led the way. The flute was played before them until they were nigh to Jerusalem; and when they arrived close to Jerusalem they sent messengers in advance, and ornamentally arrayed their *bikkurim* [first fruits]. The governors and chiefs and treasurers [of the Temple] went out to meet them. According to the rank of the entrants used they to go forth. All the skilled artisans of Jerusalem would stand up before them and greet them, "Brethren, men of such and such a place, we are delighted to welcome you."...

The rich brought their *bikkurim* in baskets overlaid with silver or gold, while the poor used wicker baskets of peeled willow branches, and they used to give both the baskets and the *bikkurim* to the priest"

Rich Robinson, Ph.D.  
Mishnah Bikkurim  
Weak on the Feast of Weeks or Whatever Happened to Shavuot?  
Jews for Jesus

### Festival of the Week of Weeks

It is also the anniversary of Matan Torah, the Giving of the Torah, at Mount Sinai. Given to a mob without law, it meant order out of disorder.

Rom. 5: 13 "for before the law was given, sin was in the world."

Tim 1: -11 "We also know that law is made not for the righteous but for lawbreakers and rebels, the ungodly and sinful, the unholy and irreligious; for those who kill their fathers or mothers, for murderers, for adulterers and perverts, for slave traders and liars and perjurors--and for whatever else is contrary to the sound doctrine that conforms to the glorious gospel of the blessed God, which he entrusted to me."

The Law created boundaries for selfish freedom. Law is a controlling of the freedom of speech and freedom of action which are based on self.

According to Jewish theology God revealed to Moses all of the Torah, including details of his future plans of redemption. Not only God gave Moses the written law, He also gave the unwritten law - the spirit of the Law. This Oral Torah (*Torah she-be-al peh*) is the wisdom of the ages. They were transmitted faithfully from master to disciple as the authoritative companion to the Written Torah (*Torah she-be-khtav*). Eventually however, Jewish people became so legalistic that they missed the entire spiritual dimension. When Jesus confronted the Jewish teachers, this was the contention.

The Hebrew number 50 symbolically represents liberty, freedom and deliverance. Law therefore was the first step to freedom. Bible defines freedom with responsibility. The Law becomes unnecessary as responsibility grows. Karl Marx had that in vision when he said that "The State will wither away", when socialism progresses to communism. It did not because it had no provision for overcoming sin and selfishness. Socialism went from law to dictatorship. Any attempt to deal with lawlessness without dealing with sin is simply bound to failure. Over and over again historical experiments in socialism therefore failed. Sin has to be first dealt with. Israel being redeemed at Passover received the Law seven weeks later at Mount Sinai. Now they have become a nation under God - under the law.

50 represents liberty, freedom and deliverance. In the next dimension it is the jubilee - ( $7 \times 7 + 1$ ). Jubilee year was the year when everyone returned to their inheritance. This was the year of pardon and grace when debts are wiped out. It is the sabbath for all including the land. (Leviticus 25:8-17) This is the day of atonement.

Seven weeks after the death and resurrection of Jesus sent on the day of the Pentecost the Holy Spirit was sent giving the law in the hearts of the people. If God gave Moses the law written on tablets of stones, on that day it was given written in the hearts. This is the constant presence of the Holy Spirit which shows the law - not in legalism, but in the true meaning and spirit. The Holy spirit interprets the law. This then is the next step in the process of freedom.

Jer. 31:33 and Heb 8: 10 "This is the covenant I will make with the house of Israel after that time, declares the Lord. I will put my laws in their minds and write them on their hearts. I will be their God, and they will be my people."

There is no prohibition placed during the period of harvest festival. Yeast was permitted. In fact on that day a pair of bread made with yeast was placed on the shew table in the temple. Two loaves have to be offered at this feast on the shew table instead of the twelve unleavened bread on that day. why did they have to contain leaven? The two loaves represents both the Jews and the Gentiles from which God will take a people unto Himself. These contain leaven, because the believer is not personally free from sin. It is restrained by the Holy Spirit given to them, but not totally eradicated. Though we are not worthy to enter the Holies, the blood of Jesus covers for our sins and has reconciled us with God. (According to the Mishna, the loaves were four handbreadths wide, seven long, and four fingers high) At the time of sacrifices the two lambs (rams) were waved alive, sacrificed as a peace offering for the entire congregation and their breasts and shoulders were laid beside the loaves.

Heb 10: 16-20 "This is the covenant I will make with them after that time, says the Lord. I will put my laws in their hearts, and I will write them on their minds." Then he adds: "Their sins and lawless acts I will remember no more." And where these have been forgiven, there is no longer any sacrifice for sin. Therefore, brothers, since we have confidence to enter the Most Holy Place by the blood of Jesus, by a new and living way opened for us through the curtain, that is, his body.

Pentecost, in the year of the Lord's resurrection, was the day the Church age commenced with the baptism of the Holy Spirit in Jerusalem as recorded in Acts 2:1-4. On this day 3,000 Jewish men were born again as they accepted their Messiah Y'Shua and repented of their sins. Yet on this very same day, back at Mount Sinai 3,000 Jews died at the giving of the Law. While the written word killed, the spirit gave life.

### **Pentecost as the Betrothal**

(<http://209.163.251.194/calendar/sivan98/>)

In many Sephardic congregations, prior to the Torah reading on the first day of Shavuot, a *ketubbah le-Shavuot* (marriage certificate for Shavuot) is read, as a symbolic betrothal of God and His people Israel. The terminology of this *piyyut* (medieval poem), in its various versions, strongly recalls that of the traditional pre-nuptial document (specifying the conditions agreed upon between the two parties; known as *tena'im*) or the marriage certificate given by the bridegroom to the bride at the betrothal ceremony. In mystical symbolism, the Written Torah is associated with *Tiferet* and the Oral Torah (the Spirit of God) is linked with *Malkhut* Jewish mystics interpreted this as the marriage between the written word of God and the Spirit of God the grand culmination of the unification of the sefirot of *Tiferet* and *Malkhut*. Shavuot is celebrated, according to the Bible, on one day, as opposed to the other pilgrimage festivals, Sukkot and

Pesah (each of which last seven days). Jewish mystics explain that this anomaly is due to the fact that on Shavuot there is complete unity whereas on the other festivals there is merely anticipation of unity.

The hymns which compose this *ketubbah le-Shavuot* are based on the verses: "I will betroth you unto Me forever; I will betroth you unto Me in righteousness, and in justice, and in lovingkindness, and in compassion. And I will betroth you unto Me in faithfulness; and you shall know the Lord" (Hosea 2:21-22);

Some texts describe the marriage as being solemnized symbolically between the Torah (the bride) and the people of Israel (the bridegroom). God, as the bride's father, gives as dowry the 613 commandments, the Bible, Talmud, and other sacred writings. Moses presents as dowry to his son (the people of Israel) the prayer shawl and phylacteries, the Sabbath and festivals. The contracts are witnessed by God and His servant Moses.

### **Song of Betrothal on Pentecost**

Friday, the sixth of Sivan, the day appointed by the Lord for the revelation of the Torah to His beloved people.... The Invisible One came forth from Sinai, shone from Sei and appeared from Mount Paran unto all the kings of the earth, in the year 2448 since the creation of the world, the era by which we are accustomed to reckon in this land whose foundations were upheld by God....

The Bridegroom [God], Ruler of rulers, Prince of princes, Distinguished among the select, Whose mouth is pleasing and all of Whom is delightful, said unto the pious, lovely and virtuous maiden [the people of Israel] who won His favor above all women, who is beautiful as the moon, radiant as the sun, awesome as bannered hosts: Many days wilt thou be Mine and I will be thy Redeemer. Behold, I have sent thee golden precepts through the lawgiver Jekuthiel [Moses]. Be thou My mate according to the law of Moses and Israel, and I will honor, support, and maintain thee and be thy shelter and refuge in everlasting mercy. And I will set aside for thee, in lieu of thy virginal faithfulness, the life-giving Torah by which thou and thy children will live in health and tranquility. This bride [Israel] consented and became His spouse. Thus an eternal covenant, binding them forever, was established between them.

The Bridegroom then agreed to add to the above all future expositions of Scripture, including Sifra, Sifre, Aggadah, and Tosefta. He established the primacy of the 248 positive commandments which are incumbent upon all.... and added to them the 365 negative commandments. The dowry that this bride brought from the house of her father consists of a heart that understands, ears that hearken, and eyes that see. Thus the sum total of the contract and the dowry, with the addition of the positive and negative commandments, amounts to the following: "Revere God and observe His commandments; this applies to all mankind" (Ecclesiastes 12.13). The Bridegroom, desiring to confer privileges upon His people Israel and to transmit these valuable assets to them, took upon Himself the responsibility of this marriage contract, to be paid from the best portions of His property....

All these conditions are valid and established forever and ever. The Bridegroom has given His oath to carry them out in favor of His people and to enable those that love Him to inherit substance. Thus the Lord has given His oath. The Bridegroom has followed the legal formality of symbolic delivery of this document, which is bigger than the earth and broader than the seas. Everything, then, is firm, clear, and established... I invoke heaven and earth as reliable witnesses. May the Bridegroom rejoice with the bride whom He has taken as His lot and may the bride rejoice with the Husband of her youth while uttering words of praise.

The Book of Ruth, is read on this day as a prescribed reading. . First, the story is centered on the harvest Ruth was a Moabites - a gentile by birth who followed her Mother-in-law into Israel and received the faith of Israel. At the harvest, Naomi's relative Boaz met Ruth, and after a short romance Boaz married Ruth. Ruth thus became one of the mothers in

the genealogical line of Jesus. The marriage symbolizes the enduring marriage and covenant between the Jewish people that was established at Sinai. It finds its final fulfilment when Jesus betrothed for himself a bride from among the gentiles. This theme is central in all marriages of the East. (See my article on Marriage)

### **When the day of Pentecost was fully come.**

Early Christians recognized the full implication of the Pentecost and considered the event that happened 50 days after the crucifixion of Jesus as the extended fulfilment of the promises. So the Acts of Apostles in describing the events starts thus:

**Acts 2:1** And when the day of Pentecost was fully come . . . .

They clearly understood the events as the second full harvest in contrast the primary barley harvest. This time it was not only harvest from the barley but was to be from all fruits of the land, from among both Jews and the gentiles. The first days harvest of life was a 3000 people in contrast to death of 3000 at the mount of Sinai. There were gathered together people from all nations.

Acts 2:1-4 When the day of Pentecost came, they were all together in one place. Suddenly a sound like the blowing of a violent wind came from heaven and filled the whole house where they were sitting. They saw what seemed to be tongues of fire that separated and came to rest on each of them. All of them were filled with the Holy Spirit and began to speak in other tongues as the Spirit enabled them.

The Sinaitic experience was repeated with violent wind and fire. But instead of the laws on tablets of stone, it was given into the hearts of those who will receive Him. That day the Church, the bride of Jesus was taken from among the gentiles. Jesus gave them the certificate of betrothal. It promised thereby a far greater harvest in the days to come and the redemption of bodies and the expectations of the marriage of the lamb.

## Chapter Ten

# DAY OF THE TRUMPETS

**"Speak to the children of Israel and say: The first day of the seventh month shall be a day of rest for you. It is a holy holiday for remembrance [and] sounding [the shofar]. You shall not do any work and you shall bring a fire offering to God."**

(Leviticus) 23:24

**"The first day of the seventh month shall be a sacred holiday to you when you may not do any mundane work. It shall be a day of sounding the horn."**

(Numbers) 29:1

### Meaning of the Day of Trumpets

The holiday of Rosh HaShana is the anniversary of the creation of the world and the beginning of the Kingdom of God. On this day Jews reaffirm their acceptance of God as their King.

It celebrates the completion of the Creation which culminated in the creation of Man on the Sixth Day. Hence it is also the birthday of Mankind.

This is the only New Moon which is also a Holy Day. The **Day of Trumpets** falls on the sabbath of the months, first day of the seventh month, and can never fall on first, fourth and sixth days of the week. The celebrations extends over two days indicating the continuation of creation into history. History started on this day, and renewal and new history of man also will start on this day.

:

Rosh Hashanah is known by several other names



Head of the Year  
Birthday of the World  
First of Civil Year  
A New Beginning Third Harvest



Day of the Blowing of the Shofar (*Yom Teru'ah*)  
Day of Remembrance (*Yom ha-Zikkaron*)  
(the day on which God remembers humankind)  
Day of Judgment (*Yom ha-Din*) Day of the Lord  
Days of Awe (*Yamim Nora'im*)



Start of Ten Days of Repentance (*Aseret Yemei Teshuva*)  
Time for Fasting and Repentance  
Days of Return  
Time to Bend the Knee  
Crowning of the King of Kings  
Return of Messiah to Rule World  
Resurrection Day  
Regathering of Israel  
Assembling Israel for Meeting

### **Jewish customs of the Day**

According to Jewish tradition year after year on this day God judges mankind for the forthcoming year, a judgment that is finally sealed for ten days till the Day of Atonement (Yom Kippur). Hence the traditional greeting on Rosh Hashanah is "May your name be inscribed in the Book of Life for a good year" and on Yom Kippur "May you be sealed in the Book of Life. .

This day in history

- (1) Abraham's sacrifice of Isaac in obedience to God led to the promise of redemption (gen 22:18) that through Abraham's "offspring all nations on earth will be blessed"
- (2) Samuel the last of the judges was born. His career was the end of the era of judges and the beginning of the era of

Kingship. In the same way the Day of Trumpets brings about radical changes in the history of Israel, Christians and to the rest of mankind.

The forty day period from the first day of Elul through the tenth day of Tishri (Yom Kippur) was to be a time of special spiritual preparation. Most Eastern European Jews celebrate as a day of repentance and renewal. They wear white robes and dress even the Torah scrolls and the ark with white curtain and covers instead of the ornate colored ones during the normal period. They take a special water immersion (*tevilah mikveh*) to purify themselves. Some Groups gather themselves around a gathering of water (ocean, lake or stream) and after a service throw bread crumbs away in the water to symbolize throwing away sin and impurities. 'You will hurl all our iniquities into the depths of the sea.'

They visit the graves of one's departed family members before Rosh Hashanah, during the month of Elul in an affirmation of the hope of resurrection.

### 101 blasts of the Shofar

The Trumpet - shofar - is sounded daily a 101 times. During the period of temples sacrifices were made continuously. The trumpet is made from ram's horn which in the temple period came from the sacrificial rams. The trumpets were covered with ornamental silver.

Essential use of the trumpet was a call for regathering and preparation. It is more like the bell ringing of the medieval churches.

"Make two silver trumpets for yourself; you shall make them of hammered work; you shall use them for calling the congregation and for directing the movement of the camps. When they blow both of them, all the congregation shall gather before you at the door of the tabernacle of meeting" Numbers 10:2-3

There are three sounds made with the shofar:

**Tekiah** - One long blast.

**Shevarim** - Three shorter blasts.

**Teruah** - A series of quick blasts.

In the context of the Kingship of Yhvh the three types of sounds in one trumpet blast declare the Godhead as the oneness within the Trinitarian Godhead. The nature of the godhead is also indicated in the blast in their relation with Man. God Almighty (Father - the law giver), God who incarnated (Son - who served mankind), God who is active in the hearts of all who receive him (Holy Spirit - who continues to strive with every man).

In the Sephardi tradition, the number 101 corresponds to the name of the Angel Michael, the protector and deliverer of Israel, of "everyone that shall be found written in the book." (Daniel 12:1). The trumpet call is evidently given by the Arch Angel Michael, which has significance in terms of the final taking away of the church.

Other explanations are

A proclamation of God's Sovereignty  
The proclamation of the ten days of repentance.  
To remind the laws given in Mount Sinai  
The Shofar declares the Prophetic utterances.  
Reminds of the destruction of the Temple, when the destroyers sounded the trumpet.  
To remind of the binding of Isaac, when the Ram was slaughtered at his place.  
To remind of the Judgment Day  
To maintain faith in the ingathering of exiles  
To maintain belief in the Resurrection of the Dead

### Purpose of the Trumpets

Trumpets Used to Notify, Warn or Assemble Israel for War	<b>Numbers 10:2-9 ; Jeremiah 4:19 ; Amos 3:6 ; Numbers 31:6; Judges 3:27; Judges 6:34, 7:8-22 ; I Samuel 13:3.</b>
Trumpets Used as a Sound of Peace, End of Strife	<b>II Samuel 2:28, 18:16, 20:22.</b>
Trumpets Signified Crowning a King, or Revolt	<b>II Samuel 15:10; II Samuel 20:1; I Kings 1:34, 39; II Kings 9:13; II Kings 11:12, 14</b>
Trumpet Used in Temple Worship	<b>II Chronicles 5:3, 12-14, 7:6; Ezra 3:6, 10, 11; I Chronicles 15:24, 16:42</b>
God's Voice is Full of Awesome Power, Like a Trumpet	<b>Revelation 1:10-11 ; Revelation 4:1 ;Psalm 29</b>
God's Trumpet-Like Voice at Mt. Sinai	<b>Exodus 19:16, 19; Exodus 20:18 ; Hebrews 12:18-29,</b>
Trumpets and LORD's Judgment Day	<b>Joel 2:1, 2, 11 ; Zephaniah 1:6-7, 14-18; Psalm 98:6, 9</b>
Message of Day of Trumpets is that We Should Repent	<b>Joel 2:1, 12-13,</b>
Christ Comes to Rule Earth on the Day of Trumpets	<b>Rev. 11:15,</b>
Trumpets, Atonement	<b>Joel 2:15; Lev. 25:9</b>

### **Day of Trumpets and Eschatology**

All these points clearly to Prophetic fulfilment in Messia. A careful study of the life of Jesus leads us to think that Jesus began his ministry on the day of the Trumpets. Just before that he underwent the mikvah of purification in the presence of John the baptist (Matthew 3:13 – 17) following this baptism he went into the wilderness to fast and pray for 40 days and 40 nights (Matthew 4; 1 – 11) Soon after Jesus took over the ministry from all the hands of the previous prophets and began to proclaim, "Repent, the Kingdom of God is at hand." This relevance is again magnified with the association of the day of trumpets with Abraham's sacrifice where Issac was redeemed with a ram

God's Plan began in the First Month of His Calendar (Passover and Feast of Unleavened Bread), continues 50 days later (Pentecost), and will end with the seventh month of His Calendar. The first day of the seventh month (seven is the number for perfection and completion) is the Day of Trumpets which will herald the return of Jesus Christ who will begin another era in the plan of God.

The implication of the trumpets to the resurrection of the dead and the snatching away of the believers by messiah was known to the Jewish scholars. Thus we have in the mystic tradition:

Messiah ben David (son of David), Elijah and Zerubbabel, peace be upon him, will ascend the Mount of Olives. And Messiah will command Elijah to blow the shofar. The light of the six days of Creation will return and will be seen, the light of the moon will be like the light of the sun, and God will send full healing to all the sick of Israel. The second blast which Elijah will blow will make the dead rise. They will rise from the dust and each one will recognize fellow man, and so will husband and wife, father and son, brother and brother. All will come to the Messiah from the four corners of the earth, from east and from west, from north and from south. The Children of Israel will fly on the wings of eagles and come to the Messiah...  
(Ma'ase Daniel as quoted in Patai, p. 143).

It is this tradition that Paul reiterates:

For the Lord himself will come down from heaven with a rousing cry, with a call from one of the ruling angels, and with God's shofar; those who died united with the Messiah will be the first to rise; then we who are left still alive will be caught up (Latin = rapture) with them in the clouds to meet the Lord in the air; and thus we will always be with the Lord. So encourage each other with these words"  
(I Thessalonians 4:16 – 18).

Jesus himself gave the confirmation:

He (the Son of Man) will send out his angels with a great shofar; and they will gather together his chosen people from the four winds, from one end of heaven to the other  
(Matthew 24:31).

**Matthew 24:31**, And He shall send His angels with a great sound of a trumpet, and they shall gather together His elect from the four winds . . . .

**I Corinthians 15:52**, In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed.

**I Thessalonians 4:16-17**, For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord.

While for those who have put their trust in Jesus the trumpet will signify a day of joy for others it will be the beginning of yet another period of tribulation. In **Revelation 8**, we find seven angels which have seven trumpets ready to sound so as to fulfil the beginning of the Fall Harvest.. Regathering of Israel was also foreseen:

"In that day the Lord will thresh from the flowing Euphrates to the Wadi of Egypt, and you, O Israelites will be gathered up one by one. And in that day a great trumpet will sound. Those who were perishing in Assyria and those who were exiled in Egypt will come and worship the Lord on the holy mountain in Jerusalem"  
(Isaiah 27:12-13).

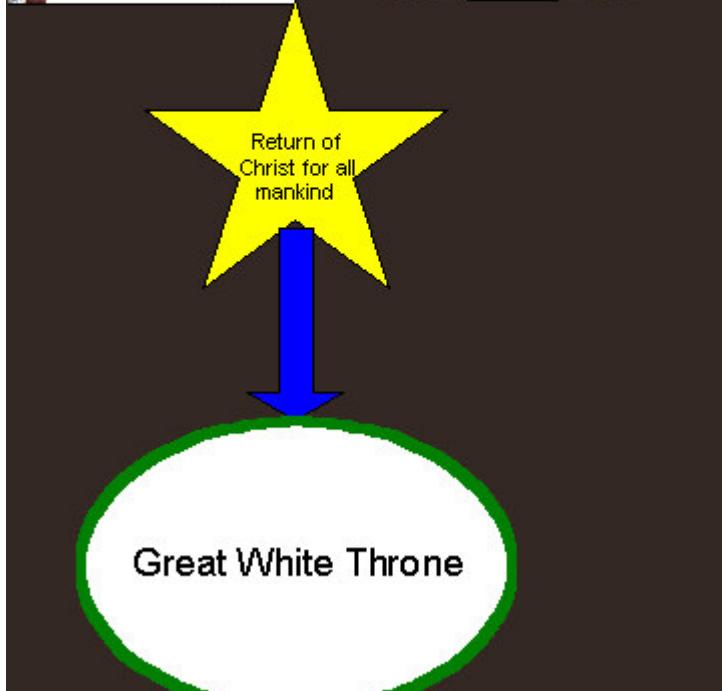
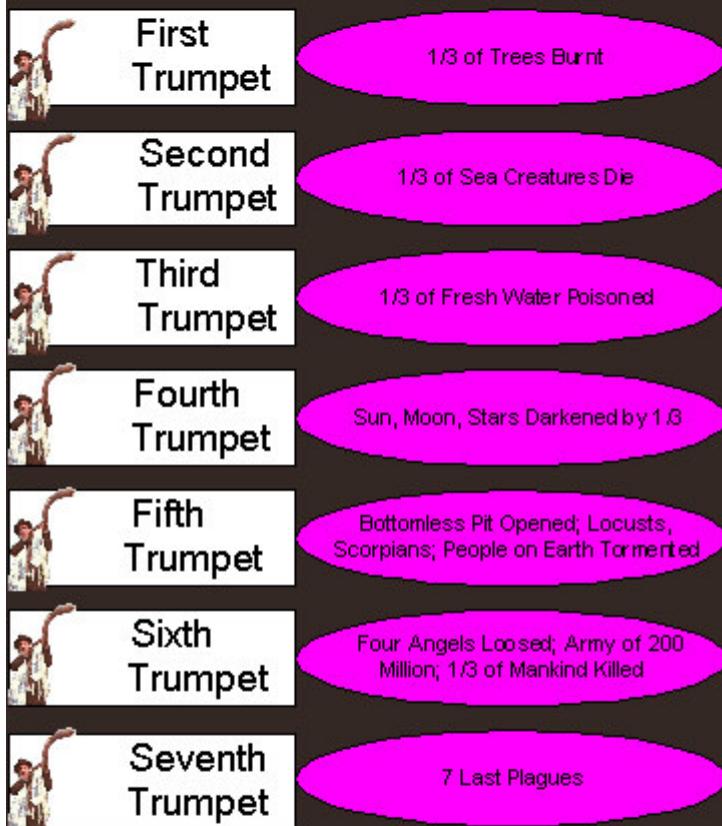
This call a call of war. It brings about great plagues as each trumpet blast is peeled. The Seventh Plague ends in the battle of Armageddon in Rev. 16:16

*Ref: Festivals of the Jewish Year*, By Theodor H. Gaster (New York, 1953).

[http://www.jewishheritage.com/resources/lifecycles/rosh\\_hashana/](http://www.jewishheritage.com/resources/lifecycles/rosh_hashana/)



## 7th Seal = 7 Trumpet Plagues (Rev. 8:1-2)



# Chapter Eleven

## FEAST OF THE TABERNACLE

***John 1:14 The Word became flesh and tabernacled (succeah) among us.***

### **Leviticus 23:34, 39-43**

The fifteenth day of this seventh month shall be the feast of tabernacles for *seven days* unto the LORD. On the first day shall be an *holy convocation*: ye shall do *no servile work* therein . . . . Also in the fifteenth day of the seventh month, when ye have gathered in the fruit of the land, ye shall keep a feast unto the LORD *seven days*: on the first day shall be a sabbath . . . . And ye shall take you on the first day the boughs [fruit] of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook; and ye shall rejoice before the LORD your God *seven days*. And ye shall keep it a feast unto the LORD *seven days* in the year. It shall be a *statute for ever* in your generations: ye shall celebrate it in the seventh month. Ye shall *dwell in booths seven days*; all that are Israelites born shall dwell in booths; That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I am the LORD your God.

After Tabernacles comes a final Feast called the "Last Great Day" on the Eighth Day

### **Leviticus 23:36, 39**

, . . . on the *eighth day* shall be an *holy convocation* unto you; and ye shall offer an offering made by fire unto the LORD: it is a *solemn assembly* [margin: "day of restraint"]; and ye shall do no servile work therein . . . on the eighth day shall be a *sabbath*.

**The feast of the tabernacles or booths fell soon after the third harvest of wine, oils, fruits and herds. Thus it is the final harvest festival in the cycle of the year.**



**Exodus 23:14-17**, Three times thou shalt keep a feast unto Me in the year . . .  
the feast of unleavened bread . . .  
the feast of harvest, the firstfruits [Pentecost] of thy labors, which thou hast sown in the field: and  
the *feast of ingathering*, which is in the end of the [agricultural, civil] year, when thou hast gathered in thy labours out of the field.  
Three times in the year all thy males shall appear before the Lord GOD

Tabernacles is a festival of great joy and celebration when all Israel came down to Jerusalem in the Autumn season. This was seven days after wine harvest began and fell on the 15th of Tishri during the full moon. (Every month starts at the new moon. 15 days after that will be a full moon). Jews made booths made of sticks and leaves called *sukkah*. The festival is therefore called *succoth*. The roof was to be made of leaves leaving enough space so that the sky can be seen through. It was therefore a family camping out - a great picnic. The whole family lived and slept in huts or shelters called Booths. This was to commemorating the experience of Israel in the wilderness.

Dwelling in tabernacles is also a symbol of faith that God will fulfill His promises:

Heb 11: 8-10 By faith Abraham, when called to go to a place he would later receive as his inheritance, obeyed and went, even though he did not know where he was going. By faith he made his home in the promised land like a stranger in a foreign country; he lived in tents, as did Isaac and Jacob, who were heirs with him of the same promise. For he was looking forward to the city with foundations, whose architect and builder is God.



Leviticus 23:42-43, Ye shall dwell in booths seven days; all that are Israelites born shall dwell in booths, That your generations may know that I made the children of Israel to dwell in booths, when I brought them out of the land of Egypt. I am the LORD your God

Everyone ate in the open and in accordance with the Eastern custom, any passerby can join the meal without regard to who it is: rich, poor, friend, or foe. The money will not be a problem because the family can use the tithe money for these expenses. They were to give it to the poor, the widows and the orphans along with the Levites.

Lev. 27:30-32 "A tithe of everything from the land, whether grain from the soil or fruit from the trees, belongs to the LORD; it is holy to the LORD. If a man redeems any of his tithe, he must add a fifth of the value to it. The entire tithe of the herd and flock--every tenth animal that passes under the shepherd's rod--will be holy to the LORD.

Deut. 12:17-18 You must not eat in your own towns the tithe of your grain and new wine and oil, or the firstborn of your herds and flocks, or whatever you have vowed to give, or your freewill offerings or special gifts. Instead, you are to eat them in the presence of the LORD your God at the place the LORD your God will choose--you, your sons and daughters, your menservants and maidservants, and the Levites from your towns--and you are to rejoice before the LORD your God in everything you put your hand to.

Deut. 14:23-26 Eat the tithe of your grain, new wine and oil, and the firstborn of your herds and flocks in the presence of the LORD

that you may learn to revere the LORD your God always. But if that place is too distant and you have been blessed by the LORD your God and cannot carry your tithe (because the place where the LORD will choose to put his Name is so far away), then exchange your tithe for silver, and take the silver with you and go to the place the LORD your God will choose. Use the silver to buy whatever you like: cattle, sheep, wine or other fermented drink, or anything you wish. Then you and your household shall eat there in the presence of the LORD your God and rejoice.

### The First day of Assembly

**During the First day was a Holy gathering when all adult male presented themselves before the temple.**

**Deuteronomy 31:10-13**, . . . At the end of every seven years, in the . . . feast of tabernacles, when all Israel is come to appear before the LORD thy God in the place which He shall choose, thou shalt read this law before all Israel in their hearing. Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and **fear the LORD your God, and observe to do all the words of this law**: And that their children, which have not known anything, may hear, and learn to fear the LORD your God, as long as ye live in the land . . .

During the worship special Psalms were used normally these were

(1) The fifteen "songs of degrees," or "songs of ascent," Psalms 120-134, were sung by pilgrims on the way up to Jerusalem to keep the Feast. The Levites sang these psalms as they ascended the 15 steps in the Temple from the court of women to the court of Israel. and

(2) The "Hallel (Praise God) Psalms," Psalms 113-118.

All congregation also went down to the pool and drank the water. All through the seven days there was a sacred procession led by the priests around the altar singing "This is the day the LORD has made; let us rejoice and be glad in it. O LORD, save us; O LORD, grant us success. Blessed is he who comes in the name of the LORD. From the house of the LORD we bless you. The LORD is God, and he has made his light shine upon us. With boughs in hand, join in the festal procession up to the horns of the altar. You are my God, and I will give you thanks; you are my God, and I will exalt you." (Ps. 118:24-28)

'The fruit of the goodly trees' was interpreted as *aethrog*, or citron, and 'the boughs of thick trees' as the myrtle with plenty of berries and the palm branches not taken from any idolatrous grove. Every worshipper carried the *aethrog* in his left hand, and in his right the *lulav*, or palm, with myrtle and willow branch on either side of it, tied together on the outside with its own twig. The *lulav* was carried by every worshipper and vigorously shaken in celebration with the flute and the trumpet.

Leviticus 23:40 "You shall take... the choicel fruit (Etrog) from the trees, a palm fronds, (leafy branches and poplars) myrtle twigs and willow branches of the stream (Lulav) - and rejoice for seven days before the Lord your God."

Days from the second day through the sixth day are called Ushpizin (which means guest). This is the time people visited friends, relations and eating together. All Israel who came from all over the country gets an occasion to get to know each other. The idea is that the whole of Israel is one family. Traditionally it also was an occasion for young people to find their mates. On the Third day, Ecclesiastes is read.

The Sixth day, is a cry for salvation - a procession shouting "Hosanna" which means "Save us now"

### **Shemini Atseret**

The Last day is another Sabbath, called Shemini Atseret (final Sabbath day). John 7:37-39. On that day the sacred procession went round the altar with the worshippers carrying the palm leaf lulav seven times instead of one time and the trumpets were sounded in a reenactment of the Jericho incident. Here was a new Canaan to possess which is given by the Lord again. It is no more physical Canaan, but spiritual.

**At the end of this the libation ceremony was held. Both libations of wine and water were made.**

While the morning sacrifice was being prepared, a priest, accompanied by high pitched flute music, went down to the Pool of Siloam, and filled a golden pitcher with its water. (On Sabbaths since they cannot travel it was stored inside the temple the day before) Another procession from Siloam went to the Kedron valley, (called Motza) and brought willow branches. These were used to decorate the altar of sacrifice. The jug of water from Siloam will enter through the 'Water-gate as the sacrifice is complete. It is received with the traditional threefold blasts. The priest then went up the rise of the altar where there were two silver basins with narrow holes-- one for the wine offering and the other for the water offering. The priest will then ceremoniously pour the wine and the water into these holes which wend down to the bottom of the altar.

The temple music of the Psalms of ascention played in accompaniment of the high pitched flute. When the choir come to certain points in the worship the lulavs were shaken as praise and prayer for thanksgiving and expectation of the long awaited salvation from God. (The Temple: Its Ministry and Services, Alfred Edersheim Chapter 14 The Feast of Tabernacles )

During this time special prayers were also made for good rainfall during the coming season. This Water Pouring Ceremony commemorated three factors:



1. Dependence of Israel on God for their daily living. As the feast of the weeks was the last harvest festival and since the harvest depends on the rain, the libation of water indicated the supply of water and hence the fruitfulness of land and the life to come.

Deut 11:10-15 The land you are entering to take over is not like the land of Egypt, from which you have come, where you planted your seed and irrigated it by foot as in a vegetable garden. But the land you are crossing the Jordan to take possession of is a land of mountains and valleys that drinks rain from heaven. It is a land the LORD your God cares for; the eyes of the LORD your God are continually on it from the beginning of the year to its end. So if you faithfully obey the commands I am giving you today--to love the LORD your God and to serve him with all your heart and with all your soul-- then I will send rain on your land in its season, both autumn and spring rains, so that you may gather in your grain, new wine and oil. I will provide grass in the fields for your cattle, and you will eat and be satisfied.

2 . The water from the golden jar represented the water that flowed from the smitten rock and the rock that followed Israel in their wandering period. Paul asserts that the rock was indeed Jesus.

Ex. 17:5 The LORD answered Moses, "Walk on ahead of the people. Take with you some of the elders of Israel and take in your hand the staff with which you struck the Nile, and go. 6 I will stand there before you by the rock at Horeb. Strike the rock, and water will come out of it for the people to drink." So Moses did this in the sight of the elders of Israel. 1 Cor. 10:3 - 4 They all ate the same spiritual food and drank the same spiritual drink; for they drank from the spiritual rock that accompanied them, and that rock was Christ.

3. It looked forward to the coming of the Mesia and to the Millennial River of Living Water that flows from His throne.

Zechariah 14:16-19, "And it shall come to pass, that every one that is left . . . shall even go up from year to year to worship the King, the Lord of hosts, and to keep the Feast of Tabernacles. And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the King, the Lord of hosts, even upon them shall be no rain. . . . This shall be the punishment of Egypt, and the punishment of all nations that come not up to keep theFeast of Tabernacles."

It was in this climax point of the worship that Jesus shouted with a loud voice:  
'If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.'

John 7:37-40 "In the last day, that great day of the feast, Jesus stood and cried saying, 'If any man thirst, let him come unto me, and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water.' (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet glorified.) Many of the people therfore, when they heard this saying, said, 'Of a truth this is The Prophet.'"

No wonder the temple authorities were worried. It was a direct announcement of his mesiaship. So the Sanhedran ordered Jesus to be arrested for disturbing a sacred ceremony. But the temple police were afraid to arrest him. They replied, "Never a man spoke like this Man."

The wine ceremony commemorated the new era that was to come with the mesia. Jesus referred to his gospel always as the mew wine - a message of gladness and joy.

Gen 27:28 May God give you of heaven's dew and of earth's richness-- an abundance of grain and new wine. was Issac's blessing to Jacob.  
Bible speaks of three types of food for the nourishment of man.

Ps. 104:14-15 He makes grass grow for the cattle, and plants for man to cultivate-- bringing forth food from the earth: wine that gladdens the heart of man, oil to make his face shine, and bread that sustains his heart.

## A Festival of Lights.

In fond memory of the guidance and eternal presence of Yhwh in the desert as the pillar of cloud by day and the pillar of fire by night, this festival is also celebrated as a festival of lights - a Deepavali. As the evening of the first day of the feast draws near the entire dwellings and the booths are illuminated by the seven pronged candlebra fed from the rich fresh olive oil. In the Court of the Women, four enormous golden candelabras fifty cubits high each with four golden bowls were filled ceremoniously with ten gallons of oil was lit and the whole land was covered with the light of the lamp competing with the full moon. It was here Jesus shouted, "As long as I am in this world, I am the light of the world" .. The priests and Levites used their own worn-out liturgical clothing for wicks. The light emanating from the four candelabra was so bright that the Mishna says, "There was no courtyard in Jerusalem that was not lit up with the light at the libation water-well ceremony" (Succah 5:3)

John 8:12 When Jesus spoke again to the people, he said, "I am the light of the world. Whoever follows me will never walk in darkness, but will have the light of life."

People danced with flaming torches in their hands, and sang hymns and songs of praise. Levites, with harps, and lutes, and cymbals, and trumpets, and instruments of music stood upon the fifteen steps which led down from the Court of Israel to that of the Women, singing the fifteen Songs of Degrees from the Book of Psalms. The trumpets sounded at every step until they reached the Beautiful Gate facing west. There they acknowledged Yhvh as their God and repudiated the sun worship as they recounted these words. : 'Our fathers who were in this place, they turned their back upon the Sanctuary of Jehovah, and their faces toward the east, and they worshipped towards the rising sun; but as for us, our eyes are towards the Lord.'

In this festival Jesus tried to argue with the religious authorities trying to show them that he was the mesiah "I am the one I claim to be" and he did miracles in front of them. Jesus opened the eyes of the man born blind using the water from the pool of Siloam. The whole of the Johns chapters 7 to 9 illustrates how Jesus tried to persuade them to acknowledge Him as the mesiah then and there. Instead they tried to arrest him and set up courts to try him of blasphemy.

## Special Sacrifices of Tabernacles and Last Great Day

### Numbers 29:12-40

Burnt Offerings	Young Bullocks	Rams	Yearling Lambs
1st Day	13	2	14
2nd Day	12	2	14
3rd Day	11	2	14
4th Day	10	2	14
5th Day	9	2	14
6th Day	8	2	14
7th Day	7	2	14
<b>Total</b>	<b>70 +</b>	<b>14 +</b>	<b>98 = 182</b>
8th Day	1	1	7

Also on each of the eight days, the meal offering was given, of flour mixed with oil, three tenths ephah flour with one half hin of oil with each bullock, two tenths ephah was one third hin per ram, and one tenth ephah with 1/4 hin per lamb. (See **Numbers 15:1-10.**) The total of ephahs of flour for all sacrifices is 336 (48 x 7). Also a kid of the goats was offered each day for a sin offering.

## The Prophetic Significance of the Festival

## Feast Portrays the Second Coming of Mesia and the begining of Millenium.

**Isaiah 25:6-8**, And in this mountain [Zion, where God will reign, **Isaiah 24:23** and **2:2-3**] shall the LORD of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. And He will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. He will swallow up death in victory . . . wipe away tears from off all faces; and the rebuke of His people shall He take away from off all the earth: for the LORD hath spoken it.

**Joel 2:23-29**, Be glad then, ye children of Zion, and *rejoice* in the LORD your God: for He hath given you the former rain moderately, and He will cause to come down for you the rain, the former [spring] rain, and the *latter rain* in the first month [of the civil year]. And the floors shall be full of wheat . . . And I will restore . . . that the locust hath eaten . . . And ye shall eat in plenty . . . [Living Bible, **verse 28**:] After I have poured out my rains again, I will pour out My Spirit upon all of you! Your sons and daughters will prophesy; your old men will dream dreams, and your young men see visions. And I will pour out My Spirit even on your slaves . . . [Compare **John 7:37-39**.]

Zechariah 14:1-21 A day of Lord is coming when your plunder will be divided among you. I will gather all the nations to Jerusalem to fight against it; the city will be captured, the houses ransacked, and the women raped. Half of the city will go into exile, but the rest of the people will not be taken from the city. Then Lord will go out and fight against those nations, as he fights in the day of battle. On that day his feet will stand on the Mount of Olives, east of Jerusalem, and the Mount of Olives will be split in two from east to west, forming a great valley, with half of the mountain moving north and half moving south. You will flee by my mountain valley, for it will extend to Azel. You will flee as you fled from the earthquake in the days of Uzziah king of Judah. Then Lord my God will come, and all the holy ones with him. On that day there will be no light, no cold or frost. It will be a unique day, without daytime or nighttime--a day known to Lord . When evening comes, there will be light. On that day living water will flow out from Jerusalem, half to the Eastern sea and half to the western sea, in summer and in winter. Lord will be king over the whole earth. On that day there will be one Lord , and his name the only name. The whole land, from Geba to Rimmon, south of Jerusalem, will become like the Arabah. But Jerusalem will be raised up and remain in its place, from the Benjamin Gate to the site of the First Gate, to the Corner Gate, and from the Tower of Hananel to the royal winepresses. It will be inhabited; never again will it be destroyed. Jerusalem will be secure. This is the plague with which Lord will strike all the nations that fought against Jerusalem: Their flesh will rot while they are still standing on their feet, their eyes will rot in their sockets, and their tongues will rot in their mouths. On that day men will be stricken by Lord with great panic. Each man will seize the hand of another, and they will attack each other. Judah too will fight at Jerusalem. The wealth of all the surrounding nations will be collected--great quantities of gold and silver and clothing. A similar plague will strike the horses and mules, the camels and donkeys, and all the animals in those camps. Then the survivors from all the nations that have attacked Jerusalem will go up year after year to worship the King, Lord Almighty, and to celebrate the Feast of Tabernacles. If any of the peoples of the earth do not go up to Jerusalem to worship the King, Lord Almighty, they will have no rain. If the Egyptian people do not go up and take part, they will have no rain. Lord will bring on them the plague he inflicts on the nations that do not go up to celebrate the Feast of Tabernacles. This will be the punishment of Egypt and the punishment of all the nations that do not go up to celebrate the Feast of Tabernacles. On that day HOLY TO Lord will be inscribed on the bells of the horses, and the cooking pots in Lord 's house will be like the sacred bowls in front of the altar. Every pot in Jerusalem and Judah will be holy to Lord Almighty, and all who come to sacrifice will take some of the pots and cook in them. And on that day there will no longer be a Canaanite in the house of Lord Almighty.

### Was Jesus born on The Feast of the Booths?

Many believe that Jesus was born on the Feast of the booths. Zachariah was of the course of Abijah .(Luke 1:5 ) and had to serve every year five times. If in one year he was selected (which is done by casting lot) to officiate as Priest to enter into the temple to serve at the incense table during the first term during the tenth week starting Nissan, then Elizabeth conceived John almost immediately and Mary conceived Jesus on the sixth month. This will lead us to a probable date of birth of Jesus during the first few weeks of Tishri. If this is true Messiah, the "light of the world", was conceived on the festival of lights (Chanukah)!

was born the Feast of Tabernacles. This will give some meaning to John's statement

**John 1:14** *The Word became flesh and made his dwelling (succah) among us. We have seen his glory, the glory of the One and Only, who came from the Father, full of grace and truth.*

(See Greg Killian <http://members.aol.com/gkilli/home/>)

It also explains why Joseph took the fully pregnant Mary also with him to Jerusalem. But it also raises the question whether a census would have been set during the period when all Israel was supposed to be in Jerusalem.



## Chapter Twelve

# THE DAY OF ATONEMENT



**Leviticus 23:27-32.** Also on the tenth day of this seventh month there shall be a **day of atonement**: it shall be an holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the LORD. And ye shall do no work in that same day: for it is a day of atonement, to make an atonement for you before the LORD your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people. And whatsoever soul it be that doeth any work in that same day, the same soul will I destroy from among his people. Ye shall do **no manner of work**: it shall be a **statute for ever**throughout your generations in all your dwellings. It shall be unto you a sabbath of rest [Hebrew: "sabbath of sabbaths," indicating that Atonement is a Sabbath of paramount importance], and ye shall afflict your souls: in the ninth day of the month at even, from even unto even, shall ye celebrate [rest] your sabbath.

### Origin

After the Ten Commandments were given to Israel on Pentecost, Moses ascended Mt. Sinai and remained there 40 days to receive the Tablets of law. Moses descended from the Mount with the Tables of Law written by the hands of God on the 17th of Tammuz and broke the Tablets in anger because the people worshipped the Golden Calf. For forty days Moses set up his tent beyond the camp of Israel, and the people mourned. On the 1st of Elul (sixth month), Moses ascended again on to the mountain to receive the Second set of Tablets. During this period the Hebrews fasted daily from sunrise to sunset. On the 40th day they fasted from sunset to sunset. This was Tishri 10. On the morning of the 10th, Moses came down with the tablets in his hands. All Israel wept with a loud cry and Moses also wept when he saw their repentance. Then God said, "Your repentance is accepted, and this day will remain the Day of Atonement throughout all generations." -- Tanna Eliyahu Zuta, 4

### "Sabbath of Sabbaths"

We have seen that Pentecost followed the Sabbath of Weeks (7 weeks after Passover) and was the Jubilee of days (50 days after passover). The Day of atonement is in the Sabbath of months ( 7<sup>th</sup> month) . The whole month is a sabbath. It is a time for introspection, self-correction and prayer.

### Kippur

Kippurim and Kapparah mean "to scour," "to cleanse thoroughly," "to ease," or "to cover, hide out of sight." Jewish prayer skull cap is well known. In the Episcopal churches, Bishops wear a head covering as they enter altar and at special occasions indicative of the presence of God during intercession etc. Chassidic and Orthodox Jews have their

heads covered at all times, except whilst in bed. The skullcap is called a yarmulke, kippah or kippur or covering. Yom Kippur literally means "Day of Covering."

### **The Day of Atonement emphasizes:**

1. that sin is real and must be taken seriously
2. that God, covers sin, and God alone can cover sin and
3. that such pardon does not come unless man does something -- repents with fasting, rends his heart and receive the pardon for himself. Fasting and other external actions do not in themselves lead to a pardon. There is no magic in rituals. There has to be a surrendering.

### **What is sin? There are three Hebrew terms for sin:**

(1) **Pesha** means rebellion. It is the attitude of mind in which a man sets himself up as the sole judge of his actions, recognizing neither God nor His law. Pesha signifies the refusal of man to consider himself accountable to God for his actions. By this man makes himself equal to God.

(2) **Avon** comes from a root meaning "to be twisted," or "to be crooked - to take something which is righteous and good and uses for evil. This is a distortion of truth. God is the only reality. God is Truth. So any deviation from the direction of motion towards God which has a component away from God is sin.

(3) **Het** comes from a root meaning "to miss," used, for instance, when an archer fails to hit the target. This is the usual meaning given by most people. We cannot meet the standards of God. Anything short of that is sin. In this case no one can meet that standard except God alone. This God provides as a cover. This is the function of Meisah. Only the blood of Jesus can cover sin. In practical terms Het denotes lack of character or inability to stray in the ways of righteousness.

**Teshubah, the Hebrew word for repentance, therefore means "turning back" or correction. It involves, according to Jews, (1) contrition for the sin committed and (2) firm resolve not to repeat it. This is the negative aspect of it. The positive aspect is the power to remain in the course. This power cannot come from within man. It comes from God himself, which we believe is given by the abiding presence of the Holy Spirit.**

The severity of sin is emphasized in the way God dealt with the sons of Aaron and by the way God required the high priest to enter into His Presence.

Heb. 9: 7 But only the high priest entered the inner room, and that only once a year, and never without blood, which he offered for himself and for the sins the people had committed in ignorance.

This day was the day of Atonement.

Lev.16:1 The LORD spoke to Moses after the death of the two sons of Aaron who died when they approached the LORD.

2 The LORD said to Moses: "Tell your brother Aaron not to come whenever he chooses into the Most Holy Place behind the curtain in front of the atonement cover on the ark, or else he will die, because I appear in the cloud over the atonement cover.

3 "This is how Aaron is to enter the sanctuary area: with a young bull for a sin offering and a ram for a burnt offering.

4 He is to put on the sacred linen tunic, with linen undergarments next to his body; he is to tie the linen sash around him and put on the linen turban. These are sacred garments; so he must bathe himself with water before he puts them on.

burnt offering.

6 "Aaron is to offer the bull for his own sin offering to make atonement for himself and his household.

7 Then he is to take the two goats and present them before the LORD at the entrance to the Tent of Meeting.

8 He is to cast lots for the two goats--one lot for the LORD and the other for the scapegoat.

9 Aaron shall bring the goat whose lot falls to the LORD and sacrifice it for a sin offering.

10 But the goat chosen by lot as the scapegoat shall be presented alive before the LORD to be used for making atonement by sending it into the desert as a scapegoat.

11 "Aaron shall bring the bull for his own sin offering to make atonement for himself and his household, and he is to slaughter the bull for his own sin offering.

12 He is to take a censer full of burning coals from the altar before the LORD and two handfuls of finely ground fragrant incense and take them behind the curtain.

13 He is to put the incense on the fire before the LORD, and the smoke of the incense will conceal the atonement cover above the Testimony, so that he will not die.

14 He is to take some of the bull's blood and with his finger sprinkle it on the front of the atonement cover; then he shall sprinkle some of it with his finger seven times before the atonement cover.

15 "He shall then slaughter the goat for the sin offering for the people and take its blood behind the curtain and do with it as he did with the bull's blood: He shall sprinkle it on the atonement cover and in front of it.

16 In this way he will make atonement for the Most Holy Place because of the uncleanness and rebellion of the Israelites, whatever their sins have been. He is to do the same for the Tent of Meeting, which is among them in the midst of their uncleanness.

17 No one is to be in the Tent of Meeting from the time Aaron goes in to make atonement in the Most Holy Place until he comes out, having made atonement for himself, his household and the whole community of Israel.

18 "Then he shall come out to the altar that is before the LORD and make atonement for it. He shall take some of the bull's blood and some of the goat's blood and put it on all the horns of the altar.

19 He shall sprinkle some of the blood on it with his finger seven times to cleanse it and to consecrate it from the uncleanness of the Israelites.

20 "When Aaron has finished making atonement for the Most Holy Place, the Tent of Meeting and the altar, he shall bring forward the live goat.

21 He is to lay both hands on the head of the live goat and confess over it all the wickedness and rebellion of the Israelites--all their sins--and put them on the goat's head. He shall send the goat away into the desert in the care of a man appointed for the task.

desert.

23 "Then Aaron is to go into the Tent of Meeting and take off the linen garments he put on before he entered the Most Holy Place, and he is to leave them there.

24 He shall bathe himself with water in a holy place and put on his regular garments. Then he shall come out and sacrifice the burnt offering for himself and the burnt offering for the people, to make atonement for himself and for the people.

25 He shall also burn the fat of the sin offering on the altar.

26 "The man who releases the goat as a scapegoat must wash his clothes and bathe himself with water; afterward he may come into the camp.

27 The bull and the goat for the sin offerings, whose blood was brought into the Most Holy Place to make atonement, must be taken outside the camp; their hides, flesh and offal are to be burned up.

28 The man who burns them must wash his clothes and bathe himself with water; afterward he may come into the camp.

29 "This is to be a lasting ordinance for you: On the tenth day of the seventh month you must deny yourselves and not do any work--whether native-born or an alien living among you--

30 because on this day atonement will be made for you, to cleanse you. Then, before the LORD, you will be clean from all your sins.

31 It is a sabbath of rest, and you must deny yourselves; it is a lasting ordinance.

Going into the holy of holies came to be restricted to the day of Atonement. While the bull was the atonement for the personal sins of the High Priest who has to enter in white linen robes as opposed to his High Priestly robes and the sacrifice of two goats are made.

## Two goats

Why are there two goats, one a sacrifice on the altar, and one scapegoat for Azazel? The traditional Jewish explanation is that goats represent Esau and Jacob, or the wicked and the righteous. Every person with their freedom to choose can select their ways. Choosing to be the sacrifice at the altar for God for the remission of sin or escape the alter to be released into the wilderness only to be ravaged by wild beasts and killed without purpose. "Az" means "impudent." "Azal" means "departed." The choice of every person is presented here in allegory. It was also a constant warning to Israel that if they become impudent and disobedient, they will like the scapegoat left to wander in exile. (Abarbanel, Aharei)

The ultimate sacrifice for the sins of mankind was Jesus. Then two goats were chosen by the world in the persons of Jesus and of Bar-Abbas. And the lot fell for Jesus as the choice sacrifice at the altar. The other representing human attempts to liberation was released with no effect.

There are varying interpretations given to the second goat.

**View 1:** The "scapegoat" represents Satan the Devil who will have the sins of all mankind placed on him since he is the author and father of sin. He is then sent by an angel into the wilderness forever. This explanation however is a scapegoat explanation by putting the blame for the sins of every man on Satan. Satan or no Satan, the responsibility for the sin remain with man. I also indicate somehow that Satan finally died for the sins of mankind. If he did it will not bring redemption.

**View 2:** The "azazel" goat represents another aspect of Jesus Christ. Christ was both Man and God. The God aspect was sacrificed at the altar. Human aspect carried the sins of all mankind and paid the price wilderness experience.

**View 3:** Other interpret that the first goat represents faithful Christians and the second goat represents those who left the faith and had to go through the Great Tribulation.

### **Kaparot ritual**

Before the end of the first century, the temple was destroyed and atonement could not be carried out. However jews considered this purification so important that they continued to practice a shadow of the sacrifice known as Kaparot ritual.

The Kaparot ritual substituted a chicken (a rooster for man and hen for a woman) (money in modern days) in the right hand and circled it over your head while reciting :

***"This is my exchange, this is my substitute, this is my atonement. This chicken will go to it's death ( this money will go to charity) while I will enter and proceed to a good long life, and peace."***

The chicken is then sacrificed and (or its value in cash) is given to the poor.  
The spirit of Yon Kippur still remains.

### **The covering of the guilt of the nations**

The Day of Atonement will be fulfilled in Jesus once again He comes for all the nations

► "And His feet shall stand in that day upon the Mount of Olives" Zech 14:4.

► "Behold, He is coming with clouds, and every eye will see Him, even they who pierced Him. And all the tribes of the earth will mourn because of Him. Even so, Amen" Rev 1:7.

This is specially a time for the Jews who rejected their messiah in His first coming. This will usher in the new age of the Tabernacles.

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